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AN

INTRODUCTION

TO THE

CHINTÁMAṆI,

A TAMIL EPIC POEM;
EXPLAINING THE DOCTRINES OF THE JAINS,
ON WHICH THE WORK IS FOUNDED.

BY

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INTRODUCTION.

The character of the work.

The *Chintámani* is an Epic Poem of considerable merit, and is thought to be of the highest classical authority in Tamil.* It contains the heroic story of a king named *Jívagan*, and is probably founded on a similar story found in the *Mahá Purána*, a sacred work of the *Jains*, written in Sanskrit.

The Author.

The writer of the Chintámani is regarded by all Tamil scholars as one of their most learned men. His Commentator, who himself was a celebrated scholar, speaks of the Author in terms of the highest praise, and styles him *the master of all the learned;* and the learned Beschi justly calls him *the prince of Tamil poets.* But the Author's name is not given in the work nor is it mentioned by the Commentator, who simply calls him *Dévar*, *Achári-yar*, *Guru*, i. e. "Master, Professor, Teacher." The writer's name, however, is supposed to be *Tirudévar*, or *Tiruttakkadévar;* and he probably lived not more than seven or eight hundred years ago. He is said to have resided where *Tiruvalluvar*, the Author of the *Kural*, is also reported to have lived, namely in *Mailápúr*, or St. Thomé.

The Commentator.

The Commentator on the Chintámani, called *Nachinárkiniyár*, is supposed to have been a Saiva Bráhman of the Madura district; he also wrote comments on the *Tolkáppiam*, the *Kural*, and other books. His comments are the masterly productions of a logical mind, and are considered of equal authority with the texts. His first attempt on the Chintámani was discovered to have flaws, as he had not then sufficiently mastered the Jaina system; but he persevered, and revised his commentary; and his second attempt was received and acknowledged by the Tamil literati. His comments are very much on the plan of European

* There are five Tamil works of undisputed authority as classics, viz., the *Chintámani*, *Silappadigáram*, *Kundalakési*, *Vallaiyapatti*, and *Manimégalai*.

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Annotations. He paraphrases the text, and points out grammatical peculiarities; he quotes *Tolkâppia Sútrams* throughout, explains obsolete terms, and gives the various readings which existed in his day; but his style is condensed, and his language pedantic. His productions, however, show great powers of analysis. Very little is known of his life. He probably lived not long after the writer of the Chintámani.

Name and description of the work.

The name *Chintámani* is a compound of two Sanskrit words, namely, *Chinta*, reflection, thought, desire, and *Mani*, a jewel. It is generally applied to a fabulous gem which is supposed to yield its possessor whatever may be required.* It is moreover a name of *Brahma* and of Jina, and also a term of endearment; for the hero of the work is called by that name by his mother. As the name is applied to various treatises, such as the *Ganitachintámani*, an astrological treatise, *Tarkachintámani*, a logical treatise, *Vivèkachintámani*, a religious treatise; this work, by way of distinction, is called *Jívagachintámani*, the life or story of Jívagan, the hero of the poem. I am not certain whether Jívagan was a real living personage; I am inclined to think rather that the work is a fiction, intended to represent the Jaina system in an attractive form.* As the subject is heroic, and as continuity of action is well preserved, this Poem is entitled to the name of Epic. It contains many passages of real poetical beauty. But the Indian taste for description, and particularly for licentious description, has disfigured even this ancient work, which is otherwise not undeserving of its high reputation. It wants elevation of sentiment and simplicity of diction. Though there is great refinement of language and tenderness of expression, yet the passions depicted in the work are sensual. In the description of the female person, the Hindu poets draw from nature, and pander to the national taste. They manifest an utter disregard of delicacy in laying bare particulars, which to European taste must be simply revolting. There are a few passages of this character in the First Book. Though I am fully aware that

> "Immodest words admit of no defence,
> For want of decency is want of sense;"

yet I do not feel myself at liberty to eliminate, or to give an expurgated version of the text. It must be remembered too, that in the eyes of a

* The name Jívagan [from *Jíva* to live] is applied to a Buddhist or Jaina ascetic, or mendicant, and to one whose life is prolonged by merit and blessings.

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Hindu, quality is nothing without quantity, and even quantity does not commend itself to the taste unless seasoned with exaggeration.*

> "Defects through nature's best productions run,
> Our friend had spots, and spots are in the sun."

Analysis.

The Chintámani contains 3145 stanzas or verses, and it is divided into 13 Books, or Sections, called *Ilambam* or *Ilambakam.*

Of the First Book.

The First Book, containing 408 verses, begins with an Introduction, containing Invocations to the Deity, to Arugan, to virtue, and to the assembly of the wise [the church.] (Verses 1—3); the Author's apology for writing the work, (4—6); and a statement of his subject matter, being an Analysis of the whole work (7—29.) After this Introduction, the First Book, called *Námagal Ilambam*,† properly commences. It is divided into five parts. I. The description of the country called *Yémángadam* (30—77.) II. The description of the city *Rájamápuram* (78—140.) III. The description of the king's palace. (141—156.) IV. The history of *Sachanthan* the king, and *Vijaya* his queen, who were the father and mother of Jívagan. Here both the persons and characters of the royal pair are described, and the way in which the king, leading a sensual life, neglected his kingdom; and how a plot was formed by his treacherous Minister, who assassinated him and usurped the throne. (157—297.) V. An account of Jívagan's birth in the burning-ground of a wild forest, his rescue by a rich merchant, who brought him up as his own son, and educated him until he attained to manhood; while his mother fled from the country, and was leading the life of a devotee in a distant grove. (298—408). This is the subject matter of the First Book.

As the Author in his Introduction has given an Analysis of the whole work, it would be well for us also briefly to notice the contents of the other 12 Books. The materials for this in English are at our command

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* "Poetry is of two kinds, the contemplative and plastic. The Poet who adopts the plastic style, presents to us palpable forms, distinguishable to the mental eye 'in member, joint, and limb.' The Poet who adopts the contemplative style, gives us only the sensations and feelings which objects have excited within his own bosom. Every kind of poetry belongs to one or other of these classes, or unites them. The poetry of the Bible is reverse of the plastic. In its noblest passages it contains very few palpable images. It touches indeed the finest cords of the human heart. We sympathise with the innocence and delightful simplicity of Joseph, but we know nothing of his features. We feel the beauty of Rachel, for which Jacob thought fourteen years of servitude a few days, but we do not see it."—'Early Greek Poetry,' by Sir Thomas Noon Talfourd, D. C. L. in the Encyclopædia Metrapolitana.

† See note page 15.

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in an article written on the Chintámani, by the Rev. P. Percival, and published in one of the numbers of the Madras Journal of Literature and Science for 1857.

Second Book.

The Second Book called *Góvindiyar Ilambam*, containing 84 verses, relates the early exploits of young Jívagan. A gang of free-booters attacked the city in which he lived, and carried away much property and cattle, when the young hero distinguished himself by pursuing the plunderers and rescuing the property and cattle. In consequence of this deed of valour, a citizen named *Pasukávalam* was induced to give his daughter *Góvindiyar* in marriage to Jívagan.

Third Book.

The third Book, called *Gandharva Tattaiyár Ilambam*, containing 358 verses, relates the story of *Tattaiyár*, whose skill in playing on the *Vína*, or lute, was almost unrivalled. She formed a resolution not to marry any one who did not excel her in her favourite art; Jívagan entered the lists with other competitors, excelled in his performance on the Vína, and gained the hand and heart of the musical lady.

Fourth Book.

The fourth Book called *Gunamálaiyar Ilambam*, containing 315 verses, relates the story of two young ladies, named *Gunamálai* and *Suramanjari*, who contended for superiority with regard to certain scented powders which they possessed. These perfumes were so much alike, that it was exceedingly difficult to determine which was the better. Jívagan decides the matter in favour of Gunamálai; and she accepts him in marriage. This Book also contains, an account of a man who had been metamorphosed into a dog, and by Jívagan was re-metamorphosed into a man; and of Jívagan's killing an elephant which threatened the life of Suramanjari.

Fifth Book.

The fifth Book, called *Pathumayar Ilambam*, containing 246 verses, relates the travels of Jívagan in distant lands, where he meets with *Pathumai*, a daughter of the king of Pallavam. This lady, when she was gathering flowers, was bitten by a venemous snake, but was healed by Jívagan, who marries her.

Sixth Book.

The sixth Book, called *Kémasariyár-Ilambam*, containing 145 verses, relates the visit of Jívagan to *Kshèmadèsam*, where he performs prodigies, which gain for him the admiration of the king, who bestows on him his daughter *Kshéma-sundari* in marriage.

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The seventh Book, called *Kanagamálaiyàr Ilambam*, containing 332 verses, relates Jívagan's journey to *Susanadesam*, the king of which suspends a mark, at a great height promising to give his daughter in marriage to the person who shall succeed in displacing it by an arrow. Among numerous competitors Jívagan proves successful, and marries the princess. This Book also relates Jívagan's success in obtaining *Chisanti*, the daughter of the king of Saba, in marriage for his foster-father's son.

Seventh Book.

The eighth Book, called *Vimalaiyàr Ilambam*, containing 107 verses, relates the journey of Jívagan to *Nannádu*, where he meets his mother in *Dandhakáraniyam*. He returns to his own city, and connects himself with a merchant, whose daughter, *Vimalai*, he marries.

Eighth Book.

The ninth Book, called *Suramanjariyár Ilambam*, containing 108 verses, relates Jívagan's marriage with *Suramanjari*, who, on the occasion of the dispute about the perfumed powder, had made a vow not to marry any other person.

Ninth Book.

The tenth Book, called *Manamagal Ilambam*, containing 224 verses, relates the success of Jívagan in competing for the hand of the daughter of his maternal uncle, the king of *Videham*. The king suspended a target, proclaiming that the prince who succeeded in hitting it should have his youngest daughter. Jívagan succeeds, and marries her. The assassin of Jívagan's father hearing the fame of the young man, suspects that he is the son of the deceased king. He therefore determines to seize him and put him to death. Jívagan meets him, slays him, and ascends the throne of his ancestors.

Tenth Book.

The eleventh Book, called *Púmagal Ilambam*, containing 251 verses, relates the conquest of *Emàngadam*, his father's dominions, from the hands of the usurper.

Eleventh Book.

The twelfth Book, called *Ilakanaiyar Ilambam*, containing 249 verses, relates the nuptials of Jívagan and *Ilakanai*, his maternal uncle's daughter.

Twelfth Book.

The thirteenth Book, called *Mukti Ilambam*, containing 318 verses, relates the religious acts of Jívagan and his wives, the partition of his dominions among his sons, and the renunciation of all secular pursuits and objects by himself and his devoted female associates.

Thirteenth Book.

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"This brief analysis of the work," remarks the Rev. P. Percival, "conveys but little to produce the conviction of its superiority: the assumed facts of the Epic alone are here given. Though these may appear inadequate as the basis of a work for which so much is claimed, yet the work is so replete with credible incidents, so wrought up by the vigour of literary talent, so interspersed with remarks involving the keenest introspection into the grounds of human action, so rich in religious sentiment, so redolent of all the attractions of Poetic genius, so full of circumstances evincing the condition of the arts and the customs of social life at the period of its composition; that the scholar, the poet, and the antiquary must be equally impressed in favour of the talent of the author, and the unrivalled power of the language in which he has embodied the splendid creations of his imagination."

Merits of the work.

It must be remembered that the Chintámani is not an orthodox Hindu book, but the production of a heterodox Jain. This is perhaps one reason why it has been so long neglected. The Jains, like the Buddhists in India, have been a despised and persecuted people.

Jainism heretical.

Though the Jains make concessions to please the Brahminical Hindus, yet the animosity manifested on both sides is very strong. Their systems are diametrically opposed to one another. Jainism is nothing but a reproduction or after-growth of Buddhism, which superseded its parent. It is doubtful whether the offshoot is an improvement upon the original. Both however reject the authority and practices of the four Védas, and both elevate their pre-eminent Saints to divine honours. The Jains did not form a distinct and influential body until the 8th or 9th century after Christ. Prior to this period, Brahminical writers explain and oppose Buddhism; after that time, Jainism is animadverted upon. That Jainism is the most recent of all the popular religious systems of India, is rendered highly probable by the extravagancies in which it deals, by the doctrines it broaches in opposition to all other schools, and by the comparatively recent date of Jaina authors of any celebrity,* and of numerous monumental relics existing. Sankaráchár̥iya who lived ten centuries ago refutes them. Professor Wilson remarks, that on "the Coromandel side of the Peninsula the Jains were introduced upon the downfall of the Buddhas, in the reign of *Amoghavarsha*, king of *Tondai-*

Modified Buddhism.

Dates from 8th Century

Wilson's account of the system.

* "Hémachandra, one of their greatest writers flourished in the end of the 12th century. The *Kalpa Sutra* must have been composed about the same time."—*Wilson*.

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mandalam, in the 9th or 10th century. Further South in Madura, the date of their introduction is not known; but they were in power in the 11th century under Kúna Pándiyan. In this and in the 12th century they seem to have reached their highest prosperity, and from that period to have declined. Kúna Pandiyan became a Saiva. Vishnu Vardhana, Rajah of Mysore, was converted from the Jain to the Vaishnava faith in the 12th century. They probably existed before the 5th century as a division of the Buddhas; and owed their elevation to the suppression of that form of faith, to which they contributed. This is positively asserted by the traditions of the South in several instances: the Buddhas of Kánchi were confuted by Akalanku, a Jain priest, and therefore expelled the country. Víra Pándiyan of Madura, on becoming a Jain, is said to have persecuted the Buddhas, and to have banished them from the country. The total disappearance of the Buddhas in India proper is connected with the influence of the Jains, which may have commenced in the 6th or 7th century, and continued till the 12th. The inveteracy prevalent between kindred schisms is a sufficient reason for any enmity felt by the Jains towàrds the Buddhas, rather than towards the Brahmans. There is a political leaning to the latter, seen in the recognition of the orthodox Pantheon, institution of castes, and employment of Brahmans as ministrant Priests."

Its influence on Brahmanism.

Jaina inscriptions are to be found in Mysore, Guzerat, Magadha, and other places, bearing date from the 9th to the 16th century. There are three well executed plates in Higginbotham's edition of Moor's Hindu Pantheon. One is a statue of *Gomad Iswara*, at Sravana Belgula in Kanara, the height of which is 60 or 70 feet, and is seen at a distance of ten miles. Another is an Obelisk, or Column of granite, 52½ feet high, facing the large and elegant temple at Múdupattirai near Mangalore.

Inscriptions and statues.

As the Jaina system has not yet been thoroughly studied and clearly stated by European writers, I here insert a Tamil article on Jainism written by my late Munshi, Sástram Aiyar. It was written for, and printed in, my "Biblical and Theological Dictionary", published in 1841. I frequently felt tempted to translate it into English; but the occasion and reason for doing so did not present itself before. It is well to study the system from a Hindu stand-point, and see how a learned Jain himself would present it to public view. I know that the writer was not thanked for his officiousness by his relatives and friends, who are very reserved on matters of religion; but the public will be grateful for what he has done.

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JAINISM.

ஜைநசமய சித்தாந்தம்.

ஜைநசமயத்தார், ஆதிகாலத்திலே இந்த உலகத்தில் ஜைநசமயம் ஒன்றே அநாதியாயிருந்த சமயம் என்றும், மற்றச் சமயங்களெல்லாம் இதிலிருந்தே உண்டானதென்றும், இந்தச் சமயத்தில் தானே நன்றாய்க் கற்றுணர்ந்த கல்விமான்கள் காலதோஷத்தினாலே அநேக சமயங்களை உண்டுபண்ணினார்களென்றும், மோட்சசுகம் இந்தச் சமயத்திலல்லாமல் மற்ற யாதொரு சமயத்திலுங் கிடையாதென்றும், உண்மையான சமயம் இது ஒன்றே என்றும், மற்றச் சமயங்களெல்லாம் பொய்யை மெய்யென்று நம்பின சமயங்களென்றும், உண்மையாய் நம்பியிருக்கிறார்கள்.

The Jains verily believe that their system alone was the primeval system of the world; that all other systems were derived from it; that some of the learned professors of their system, by the fault of the time in which they lived, formed various other systems; that Móksha* [bliss] can be obtained in this system and in no other; that this alone is the true system; and that all other systems believe falsehood to be truth.

உலகம்.

இந்த உலகம் அநாதியாய் நிலைபெற்றிருக்கிறதென்றும், ஒருகாலத்திலும் அழியாத நிலைமையை உடையதென்றும், கடவுள்முதலிய யாவராலும் உண்டாக்கப்பட்டதல்லவென்றும், நிச்சயமாய்ச் சொல்லுகிறார்கள். இதுவுமல்லாமல் இந்த உலகம் கீழுலகமென்றும், நடுவுலகமென்றும், மேலுலகமென்றும், மூன்றாயிருக்கிறதென்றும் சொல்லுகிறார்கள். மேலும் இந்த உலகத்தினுள் அடியிலே அதோகதியென்று பேருடைய ஒரு உலகமுண்டென்றும், அதற்குமேல் ஏழு நரகலோகமுண்டென்றும், அதற்குமேல் பத்துப் பவணலோகமுண்டென்றும், அதற்குமேல் இந்த மண்ணுலகம் உண்டென்றும், இதற்குமேல் சோதிலோகமுண்டென்றும், வியந்தரலோகமும் வித்தியா

The World.

The Jains positively affirm that the world exists from all eternity, and that it will exist for ever, without being destroyed,† and that it was not created by God, or by any other person. They moreover affirm that this world is divided into three parts, namely, the lower world, the middle world, and the upper world; and that below this world, there is a world called *Adhogati* [abyss, the nethermost hell], above which there are seven infernal worlds; and above those again are ten *Pavanalokas*, purifying worlds [Purgatories], above which is this world of earth; above this again is the *Jotiloka*, world of light [starry

* *Moksha*, absorption, deliverance of the soul from the fetters of works, as the going out of fire, the setting of a heavenly luminary: not annihilation, but apathy. By accommodation this word is used for heavenly bliss.

† But the system also teaches that in the sixth *Yuga*, the world will be destroyed by a flood.

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தரலோகமுமாகிய இந்த இரண்டு உலகங்களும் இந்த மண்ணுலகத்திலேயே உண்டென்றும், மேலே பதினாறு வகைப்பட்ட தேவலோகமுண்டென்றும், அதன் மேல் அகமிந்திரலோகமுண்டென்றும், அதன்மேல் இந்த உலகங்களுக்கெல்லாம் கர்த்தாவாகிய அநாதிசித்த பரமேஷ்டியென்னப்பட்ட பராபரவஸ்து இருக்கப்பட்ட மோக்ஷ உலகமுண்டென்றும் சொல்லுகிறார்கள்.

world]; and that in this our world of earth there are two worlds included, namely, the *Viyantraloka*, world of demons [devils], and the *Vidyadhara-loka*, world of demi-gods; and again above these are 16 different kinds of *Devalokas*, worlds of the gods, over which is the *Ahamindraloka*, world of *Indra;* and above that again is the *Mokshaloka*, world of bliss; where dwells the Lord of all these worlds, the Supreme Being, called the *Anadi-chitta-para-meshti* [Eternal-intellectual-heavenly-dweller.]

இந்த உலகம்; பதினாறு கயறு உயரமும், ஏழு கயறு அகலமுமாயிருக்கிறதென்றும் நம்பியிருக்கிறார்கள். இந்தக் கயற்றளவோவென்றால், மனிதர் புத்தியினால் கண்டறியப்பட்டதல்ல, ஞானிகளே அறியத்தக்கதென்று தோன்றுகிறது. பூமியிலிருக்கிற சமுத்திரங்களும் தீவுகளும் மனிதர் புத்தியினாற்கண்டு கணக்கிடக்கூடாது. பூமிநடுவிலே மகாமேரு பர்வதமுண்டென்றும், அதற்குத் தென்புறமெல்லாம் பரதநாடு, வடபுறமெல்லாம் ஐராவதநாடு, கீழ்ப்புறமும் மேற்புறமும் விதேகநாடு என்று பேர்கள் வழங்கப்படுகின்றன என்றும் சொல்லுகிறார்கள். மகாமேருவுக்கு இரண்டு பக்கத்திலும் மூன்றுவித போகபூமிகளுண்டென்றும் சொல்லுகிறார்கள். இந்தப் போகபூமியில் பிறந்த மனிதர்களுக்கு ஆயுசும் சரீரவுயரமும் மிகவும் அதிகம்; மேற்கூறிய நாடு மூன்றிலும் ஒரு நாட்டார் மற்றொரு நாட்டுக்குப் போகக் கூடாது; ஒரு நாட்டிற் பகலாயிருக்கிற வேளையில் மற்றொரு நாட்டில் இராத்திரியாயிருக்கும்; விதேகநாட்டாருக்குஞ் சரீரவுயரமும் ஆயுசும் அதிகம்.

They believe that this earth is 16 cords high, and 7 cords broad; but this measurement is not within the comprehension of men; it is known only to the wise. The seas and islands that are situated on the earth cannot be perceived and estimated by man's understanding. They affirm that in the midst of the earth is the great mountain *Meru*, and that to the south of it is situated the *Bharata** region, and to the North the *Airavata*† region, and to the East and West is the *Videha*‡ region. They also affirm that on both sides of Mount Méru are situated the three kinds of *Bhogabhumi*,§ fruitful, or felicitous regions; and that the natives of these regions attain to great age and size; that they cannot interchange places; and that while it is day in one of the lands, it is night in the other. The people of *Videha* also attain to great age and stature.

கடவுள்.

God.

ஜைநர்கள் அருகதேவனைத் தங்களுக்குப் பிரதானமான கடவுளாக எண்ணித்

The Jains consider *Arugan*‖ to be their principal god, and worship him.

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* India south of the Himálaya. † Tibet. ‡ Tirhoot.

§ A part of the fancied central Continent, where the fruits of deeds done in a former birth are enjoyed.

‖ *Arhat*, அற்சபனிஷ்ட, worshipful, venerable, respectable (from *Arha*, to worship,) one entitled to the homage of gods and men. *Arugam* means fitness, holiness, the religion of the Jains; *Arugi* is feminine.

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தொழுதுகொண்டு வருகிறார்கள். இந்தத் தேவனுக்கு ஜினனென்றும் பிரசித்தமான பேருண்டு. இந்தப்பேர்பற்றியே இவர்களுக்கு ஜைநர் என்று காரணப்பேர் வந்ததாம். இந்தத் தேவனுக்கு ஆயிரத்தெட்டுத் திருநாமங்களுமுண்டு. உலகமூன்றும் தொழுதுவணங்கும்படியான பெருமையினையுடையவர். உயிருள்ள பொருள்களையும், உயிரில்லாத பொருள்களையும், நினைத்தவைகளையும், நினைப்பவைகளையும், உலகங்களையும், உலகமல்லாத பிரதேசத்தையும், யாவையும் ஒருங்கே அறியும்படியான ம்கத்துவமுடையவர். எவ்வகைப்பட்ட சீவகோடிகளும் தங்கள்தங்கள் பாஷைகளில் அறிந்துகொள்ளும்படியாக ஒரேசமயத்திலே, மனோவாக்காயங்களின் சம்பந்தமின்றிக் கருணையுடன் சுயப்பிரயோசனத்தைக் கருதாமல் தர்மோபதேசஞ் செய்தருளும் வல்லமையுள்ளவர். ஒன்றை உண்டாக்குவதும் ஒன்றை இரட்சிப்பதுமான செய்கையில்லாதவர். செனனமரணமில்லாதவர். எல்லா உயிர்கள்மேலும் மிகுந்த கிருபையையும் அன்பையும் இரக்கத்தையுமுடையவர். முடிவில்லாத ஞானத்தையுடையவர், முடிவில்லாத காட்சியையுடையவர், முடிவில்லாத பலத்தினையுடையவர், முடிவில்லாத சுகத்தினையுடையவர். இந்த உலகத்தில் ஆதியிலே எல்லா உயிர்களுக்கும் இன்பத்தையுண்டுபண்ணும்படியாக அநாதியான வேதங்கள் பன்னிரண்டையும் வெளிப்படுத்தினவர். மூன்று குடையினையுடையவர். ஆதியந்தமில்லாதவர். மூன்று தர்மசக்கரமுடையவர். அசோகமரத்தினிழலின்கீழமர்ந்தருளிய நான்கு திருமுகங்களையுடையவர். கருமங்கள் நூற்றுநாற்பத்தெட்டையுமொழித்தவர். தன்னைப்போலவே வேதமும், உலகமும், காலமும், உயிர்களும், சர்மமும், தர்மமும் என்றென்றைக்கும் அழியாமல் நித்தியமாயிருக்கப்பட்ட பொருள்களென்று அறிவித்தவர்.

The popular name of this god is Jinan ;* and from this the appellation *Jainas*† is derived. To this god 1008 sacred names are ascribed. His greatness is such that the three worlds worship and adore him. His knowledge is so great that it extends simultaneously to all things sentient and unsentient, to things that have been conceived and that will be conceived, to worlds and to worldless spaces. He is powerful to impart the knowledge of his doctrines simultaneously to all kinds of living beings, in their respective language, without the aid of mind, word, or body ; and this he does of pure grace, and not from any selfish motives. He does not possess the power [act] of creating any thing, or of preserving any thing. He is not subject to birth or death. He manifests great grace, and love, and mercy, to all sentient beings. He is of infinite wisdom, of infinite intelligence, of infinite power, andof infinite bliss. It is he that in the beginning, with a view of causing happiness to all living beings, made known the twelve primeval Védas. He is the possessor of the triple umbrella. He is without beginning and without end. He is the possessor of the three wheels of justice.‡ He is represented with four holy faces, and as seated in the shade of the ashóka tree. He has forsaken the 148 actions of life. He has declared that the Véda, the World, Time, Souls, Action, and Virtue are, like himself, imperishable and eternal objects.

இந்த அருகதேவனானவர் தன்னையல்லாமல் வேறே தெய்வமில்லையென்றும்,

The god Arugan has declared that there is no other god besides himself

* *Jina* is the victor over all human passions and infirmities. *Buddha* has the same meaning.

† They are divided into clergy and laity, *Yatis* and *Sramanas*, (Germanes, சமணர்) Saints, Puritans.

‡ The ensigns of royalty, indicative of his imperial sway and government over the three worlds.

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தன்னைத்தொழுது வணங்கினவர்களெல்லாரும் முத்திசுகமடைவார்களென்றும், தன்னைத் தொழாதவர்களுக்கெல்லாம் முத்திசுகமில்லையென்றும், எல்லாவுயிர்களும் தாஞ்செய்த நல்வினைதீவினைப் பயன்களைத்தாமே அனுபவிக்குமென்றும், பாவமிகுதியால் நரகம் புகுமென்றும், புண்ணியமிகுதியால் தெய்வலோகம் புகுமென்றும், புண்ணியபாவமிரண்டுங் கலந்தவிடத்து மனிதசென்மத்தை அடையுமென்றும், பாவத்தினால் விலங்குசென்னமெடுக்குமென்றும், புண்ணியமும் பாவமுமிரண்டும் நாசமாய்ப் போனவிடத்து மோட்சம் அடையுமென்றும், திருவுளம் பற்றியருளினாராதலால், இதுவே உண்மையான தத்துவமென்று இந்தச் சமயத்தார் மிகவும் உறுதியாய் நம்பியிருக்கிறார்கள். மற்ற எல்லாச் சமயங்களும் அவற்றின் தத்துவங்களும் இடையே ஒருவராலாக்கப்பட்டமையால் அவையெல்லாம் பொய்ச்சமயங்களென்று மிகவும் நிச்சயமாய்த் துணிந்துமிருக்கிறார்கள்.

that all who worship and adore him will obtain bliss, and that those who do not worship him will not obtain bliss ; that all living beings will enjoy the fruits of their good or evil actions; that by preponderance of evil, souls enter hell, and by preponderance of good, they enter the world of the gods ; but when good and evil are equally balanced, they are born as human beings ; when evil alone exists, they are born as irrational animals ; and when both good and evil are destroyed, then they are liberated. Since Arugan has declared these things, the Jains firmly believe them to be true doctrines. And since all other systems have been intermediately introduced by certain persons, they positively affirm them all to be false systems.

இந்தச் சமயம் அநாதியாயிருந்ததென்பதற்கு வரலாறு.

காலம் நித்தியமாகையால் அழியாமலிருக்கும் இயல்பினையுடையதாகி, உச்சற்பிணியென்றும் அவசற்பிணியென்றும் இருவகைப்படும். இவற்றுள் அவசற்பிணிகாலம், நன்னற்காலம், நற்காலம், நற்றீக்காலம், தீநற்காலம், தீக்காலம், தீத்தீக்காலம் என்று சொல்லப்பட்ட ஆறுவகையினையுடையது. இப்படியே உச்சற்பிணிகாலமும் இந்த ஆறுவகையினைக்கீழ்மேலாகவுடையது; இந்த உச்சற்பிணிகாலம் தீத்தீக்காலந்தொடங்கி நடக்கும், இந்தக்காலத்தில் மனிதர்களுக்கு ஆயுஷியமும் சரீரவுயர்வும் சுக்கிலபட்சத்துச் சந்திரனைப்போல வளர்ந்துகொண்டே வரும்; அவசற்பிணிகாலத்திலோவெனில், நன்னற்காலந்தொடங்கி நடக்கும்; இந்தக்காலத்தில் மனிதர்களுக்குச் சரீரவுயர்வும், ஆயுஷியமும் அபரபட்சத்துச் சந்திரனைப்போலக் குறைந்துவரும். உயர்வுங்குறைவும் ஆறுயிரம் வில்லும் ஒரு முழமுமாகும். ஆயுஷியத்தில் உயர்வுங்குறைவும், மூன்று பல்லமும் பதினைந்து வருடமுமாகும்.

Circumstantial details to prove this system to be primeval.

As Time is considered to be eternal, it is indestructable in its nature, and is divided into two sorts,* viz. the *Utsarpini* and the *Avasarpini* time. The *Avasarpini* time has six stages, viz, good-good time, good time, good-bad time, bad-good time, bad time, and bad-bad time, In like manner the *Utsarpini* time has six stages, only that it begins at the bottom of the list with bad-bad time and goes backwards. In the *Utsarpini* time, beginning from bad-bad time, the age and stature of men increase, as that of the waxing moon. But in the *Avasarpini* time, beginning from the good-good time, the age and stature of men decrease, as that of the waning moon. The increase and decrease of stature is up to 6,000 *Vils* [bows], and down to a cubit. The increase and decrease of age will be from three *pallams*, to fifteen years. This ac-

* Cycles, ages.

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இந்தப் பல்லத்தின் கணக்கு மனிதரால் கண்டறியப்படுவதல்ல. மேற்சொல்லியகாலம் ஆறிலே முதற்காலத்துக்கு நாலுகோடாகோடி கடல்வருஷம்; இரண்டாங்காலத்துக்கு மூன்றுகோடாகோடி கடல்வருஷம்; மூன்றுங்காலத்துக்கு இரண்டுகோடாகோடி கடல்வருஷம்; நாலாங்காலத்துக்கு (௪௨௲) வருஷங்குறைய ஒருகோடாகோடி கடல்வருஷம்; அஞ்சாங்காலத்துக்கு (௨௰௲) வருஷம்; ஆறுங்காலத்துக்கு (௨௰௲) வருஷம். இந்தக் கடலின் கணக்கும் மனிதரால் கண்டறியப்படுவதல்ல. இப்பொழுது நடக்கிற காலம் அஞ்சாங்காலமாகிய தீக்காலம். இந்த உச்சற்பிணி அவசற்பிணியிரண்டும் ஒருதரம் நடந்து முடிந்தவிடத்து இதனையோர் யுகமென்று சொல்லுகிறார்கள். உச்சற்பிணியென்பதற்கு வளருங்காலமென்றும், அவசற்பிணியென்பதற்குக் குறையுங்காலமென்றும் அர்த்தமாம்.

இப்போது நடந்துவருகிற காலம் அவசற்பிணிகாலமாகையால், முதல் மூன்று காலமும், இந்தப் பரதநாடும் ஐராவதநாடும் போகபூமியாயிருந்ததென்றறியப்படும். அக்காலத்து மனிதர்களெல்லாரும் முன் சொன்னபடியே காலத்துக்குத் தகுந்த சரீரவுயர்வும் ஆயுஷியமுமுள்ளவர்கள். இவர்கள் பிறந்த நாற்பத்தொன்பது நாளைக்குள்ளாக நல்ல யவ்வன புருஷராகி, சகல கலாஞானமும், காலபலத்தினால் தாமே அறிந்துகொள்ளுவார்கள். மேலும் இந்த மூன்றுகாலத்திலும் சூரிய சந்திரருடைய பிரகாசங்கிடையாது. கற்பகவிருட்சங்களுடைய பிரகாசத்தினாலும் பிரகாசயீனத்தாலும் இரவும்பகலுமுண்டாயிற்று. இந்த மனிதர்கள் அந்தியகாலத்தில் தேவலோகம் போவார்கள், நரகம்போவதேயில்லை. மேலும் இவர்களுக்கு வியாதியும், மலமூத்திரங்களும், சரீரமலங்களும் இதுமுதலாகியவற்றால் வரும் உபத்திரவங்களுமில்லை.

count of *pallams* is not to be understood by men. In the above specified six divisions of time, the first consists of four krores of krores of oceans of years. The second consists of three krores of krores of oceans of years. The third consists of two krores of krores of oceans of years. The fourth, one krore of krores of oceans of years, save 42,000 years. The fifth consists of 20,000 years. The sixth also consists of 20,000 years. This account of *oceans* is not to be understood by men.* The stage in which we now live is the fifth, viz., the bad time. When the two sorts of time, viz, the *Utsarpini*† and *Avasarpini* times run out, it is said to be a *Yugam*.† *Utsarpini* means the age of increase, and *Avasarpani* means the age of decrease.

As the present is the *Avasarpini* time, we must infer that the three good stages of time have already passed by, and that the *Bharata* region, and the *Airavata* region have both been *Bhogabhumis*, fruitful lands. The people of those times, as before stated, had stature of body, and length of age adequate to the times. The people of those times, forty five days after their birth, became perfect men, and were well up in all sciences, and attained all knowledge by themselves, simply from the plastic power of the time. Moreover in these three stages of time there was no light of the sun or of the moon; but day and night were formed from the reflection and non-reflection of the *Kalpaka trees*.‡ Those people at death entered the world of the gods, and did not go to hell. And they were not subject to the ordinary physical evils connected with disease, the discharges of the body, &c.

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* This computation defies all arithmetic.

† *Yuga*, an age, a period of time. The Hindus enumerate four yugas, viz., the *Kriti*, *Treta*, *Dwapara*, and *Kali*, corresponding with the golden, silver, brazen, and iron age. The present is the *Kali yuga*.

‡ The five miraculous trees of Indra's Paradise yielding whatever is desired.

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இவ்வண்ணமாய்ப் போகபூமியான பின்பு மூன்றுங்காலத்தில் எட்டிலொரு பங்கு காலமிருக்கப் பதினாலுமனுக்கள் தோன்றினார்கள். இந்த மனுக்களுடைய காலங்களில் சூரியசந்திரர் தோன்றினார்கள். நட்சத்திரங்களும், மேகங்களும், வருஷமாத வேறுபாடுகளும், அயனம், பட்சம், ரிது, நாள், பகல், இரவு, முதலான காலபேதங்களும், துஷ்டமிருகங்களாலுண்டாகிய உபத்திரவங்களை நீக்கிக்கொள்ளும் உபாயங்களும், ஆறுகளும், குளங்களும், ஏரிகளும், மலைகளும், சகல சீவனோபாயங்களும் உண்டாயின. மேற்கூறிய மனுக்களில் பதினான்காம் மனுவின்பேர் நாபிமகாராசா என்று சொல்லுகிறார்கள். இந்த மனுவினுடைய காலத்திலே சனங்கள் நாபிக்கொடியோடே பிறந்தபடியால் நாபியென்றும் பேருண்டாயிற்று. இவருடைய காலத்தில் மேகங்கள் தோன்றி மழைபெய்தன. அப்போது மரங்களும் பயிர்களும் தோன்றின. பழங்களும் தானியங்களும், மனிதர் சாப்பிடுமுபாயங்களும், இந்த மனுவினாலே காட்டப்பட்டன. நூலினாலே வஸ்திரங்களை உண்டுபண்ணுமுபாயங்களும், அவற்றை உடுத்திக்கொள்ளுமுபாயங்களும், புஷ்பமாலைகள் முதலானவைகளைச் சூடிக்கொள்ளுமுபாயங்களும், சந்தனபரிமள வஸ்துக்கள் முதலானவைகளையும் ஆபரணங்களையும் அணிந்துகொள்ளுமுபாயங்களும், இவைமுதலாகிய சகல உபாயங்களும் காட்டப்பட்டன.

Thus after the existence of the *Bhogabhumi*, when yet there was one eighth of time, in the third stage, 14 *Manus* were born. It was in the time of these *Manus* that the sun and moon, the stars and clouds appeared; division of time into years and months, the equinoctial or solstitial course, the lunar half-month or fortnight, the six seasons, the day of 24 hours, and the day as distinguished from night, were instituted; means of warding off the evils arising from wild beasts were discovered; rivers, tanks, reservoirs, mountains, and a variety of means of livelihood were brought into use. Of the above mentioned *Manus*, the 14th is said to have been *Nabhi Maharajah*. In the reign of this Manu, as the people were born with the umbilical cord, the name *Nabhi* was given. In his reign clouds appeared, and it rained. Then appeared trees and various kinds of corn. By this Manu men were taught to eat fruit and grain, and the way of preparing food; and he also pointed out the way of weaving cloths from cotton, and of wearing them; and the use of flowers, garlands, perfumes, and ornaments, to adorn the person, came into vogue.

இந்த நாபிமகாராசாவைப் பிரமாவென்றுஞ் சொல்லுகிறார்கள். இவருடைய மனைவி மருதேவியம்மாள். இவர்காலத்தில் விருஷப தீர்த்தங்கரர் என்று பேருடைய முதல் அவதாரபுருஷர் தோன்றினார். இவருக்குப் பிற்பாடு இருபத்துமூன்று தீர்த்தங்கரர்கள் இவரைப்போலவே அவதாரப்புருஷர்களாய்ப் பிறந்தார்கள். இவர்கள்காலத்திலே சக்கரவர்த்திகள் பன்னிரண்டுபேர்களும், ஒன்பது

This *Nabhi Maharajah* is said by some to be *Brahma*. His consort was *Murudeviammal*. In his reign was born the first incarnated personage named *Vrishabha Tirthankara*. After him were born 23 *Tirthankaras*.* equal to himself. In their days, the 12 *Chakravartis*, the 9 *Baladevas*, the 9 *Vasudevas*, and the 9 *Prativasudevas* were all born in the fourth stage. These 63

* *Tirthankara* implies one who has crossed over, i. e, the world, compared to the ocean. *Dii Penates*. The names of the 24 Tirthankaras are, Vrishabha, Ajita, Sambhava, Abhinandana, Sumati, Padmaprabha, Suparsiva, Chandraprabha, Pushpadanta, Sitala, Sriyamasa, Vasapujia, Vimala, Ananta, Dharmā, Santhi, Kunthu, Arha, Mali, Mumasvrata, Nami, Nemi, Parswanatha, and Verdhyamana.

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பலதேவர்களும், ஒன்பது வாசுதேவர்களும், ஒன்பது பிரதிவாசுதேவர்களும், இந்த நாலாங்காலத்திலேதானே தோன்றினார்கள். இவர்கள் அறுபத்துமூவருக்குஞ் சலாகாபுருஷரென்றும் பேருண்டு.

இந்தத் தீர்த்தங்கரர் இருபத்துநால்வரும் குருபதேசமில்லாமலே சகல கலா வல்லமையுமுடையவர்களாகியும், தேவர்களாலே செய்யப்பட்ட ஐந்து கலியாணங்களையுடையவர்களாகியும், நால்வகைப்பட்ட தேவராசிகளாலே எப்பொழுதும் பூசிக்கப்பட்ட பெருமையையுடையவர்களாகியும், பிறந்தபொழுதே மூன்று ஞானங்களையுடையவர்களாகியும், தங்கள் முயற்சிகளாலே சீவகோடிகள் நினைத்தவையெல்லாம் அறியும்படியான நாலாவது ஞானத்தையுடையவர்களாகியும், பிற்பாடு லோகாலோகங்களையெல்லாம் ஓரே சமயத்தில் அறியும்படியான கேவலஞானமென்று சொல்லப்பட்ட அஞ்சாவது ஞானத்தையுடையவர்களாகியும், தேவேந்திரர்களால் செய்யப்பட்ட சம்பவசரணமென்னும் பேருடைய கோவிலிலே சிங்காசனத்தின்பேரில் வீற்றிருந்து, மூன்று குடையினையும் அசோகமரத்தினையும் உடையவராகியும், தேவதேவர்களென்றும், சர்வத்தையும் அறிந்தவர்களென்றும், உலகமூன்றினுக்கும் கர்த்தர்களென்றும், எல்லாப் பாவங்களையும் நீக்கி மோட்சசுகத்தைக்கொடுப்பவர்களென்றும், எல்லா உயிர்களாலும் புகழ்ந்தேற்றப்பட்ட திவ்விய குணங்களையுடையவராகியும், ஆயிரத்தெட்டுத் திருநாமங்களையுடையவர்களாகியும், ஆயிரத்தெட்டுத் திருமருக்களைத் தங்களுடைய திவ்விய தேகத்திலுடையவர்களாகியும், எல்லாவுயிர்கள்மேலும் மிகுந்த தயவும் அன்பும் இரக்கமுமுடையவர்களாகியும், தேவலோகத்தாருக்கும் மண்ணுலகத்தாருக்கும், நாகலோகத்தாருக்கும், வியந்தரலோகத்தாருக்கும், சோதிலோகத்தாருக்கும், விலங்கு சீவன்களுக்கும், தங்கள்தங்கள் பாஷையிலே அறிந்துகொள்ளும்படியாகப் பன்னிரண்டு வேதங்களிலுள்ள சகலமான கொல்லாமைமுதலிய தர்மங்களை உபதேசித்தருளாநின்ற மகத்துவமுள்ளவர்களாகியும்; ஞானமே திருமேனியாகவுடையவர்களாகியும், அவதாரமெடுத்து மோட்சானந்தசுகத்தை அநுபவித்துக்

persons were called *Salaka puruskas*, divine personages.

The 24 *Tirthankaras*, without the instruction of a Guru, were skilled in the circle of the sciences, knew the five *Kaliyanas* or ceremonies of the gods, were worshipped by the four classes of the gods, and at their very birth were endued with the three kinds of knowledge ; they also had the fourth kind of knowledge, by the exercise of which they were cognizant of the thoughts of all living beings, and they also possessed the fifth kind of knowledge called *Kevalajnanam* [spiritual knowledge,] by which they were instantaneously cognizant of all things done in all the worlds. They sat exalted on the throne in the temple called *Sambhavasaranam*, constructed by the *Devendras*. They were the possessors of the triple-umbrella and the *Ashoka* tree ; they were believed in as gods over gods, as omniscient, as lords of the three worlds, as removers of sin and bestowers of heavenly bliss, as persons praised by all living beings, as possessors of divine attributes, as bearing the 1008 divine appellations, as having the 1008 divine marks on their sacred bodies, and as manifesting abundant grace, love, and mercy to all living beings, and preeminent in imparting instruction in their respective languages to the inhabitants of the celestial and the terrestial worlds, to those of the *Nagaloka*, *Vaiyantraloka*, and *Jotiloka*, and also to irrational animals, and inculcating the virtues, such as not killing, &c., prescribed in the 12 Vedas. As these 24 *Tirthankaras* are incarnations of wisdom, and are divine personages who appeared in the world and attained the enjoyment of heavenly bliss, the Jains consider them to be *Swamis* equal to the divine-natured *Arugan*, who exists in this *Avasarpini*

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கொண்டிருக்கிற திவ்வியமான பரம அவதாரபுருஷராகையால், இந்தத் தீர்த்தங்கரர் இருபத்துநால்வரையும் இந்த அவசற்பிணிகாலத்திலிருக்கிற கடவுட்டன்மைபொருந்திய அருகதேவராகிய சுவாமிகளென்று இந்த ஜைநர் முக்கியமாய் நம்பியிருக்கிறார்கள். இந்தத் தீர்த்தங்கரசுவாமிகளுக்குக் கோவில்களை உண்டாக்கி, இவர்களைப்போலச் சிலையினாலும், தாருக்களாலும், சுவர்னங்களாலும், இரத்தினங்களாலும் விக்கிரகங்களை உண்டுபண்ணி, இந்த விக்கிரகங்களை அருகதேவராகப் பாவித்து, நித்திய பூசைகளும் விசேஷ பூசைகளும், திருவிழாமுதலான உச்சவங்களும் நடத்திக்கொண்டு வருகிறார்கள்.

time. And accordingly they build temples in honour of these *Tirthankaras*, and make images like them of stone, wood, gold, and precious gems, and considering these idols as the god Arugan himself, they perform daily and special *pujas* [worship], and observe fasts, and celebrate festivals, in their honour.

மேலும் இந்தச் சமயத்தில் பிராமணர்களும், இராசாக்களும், வைசியரும், சூத்திரர்களுமாகிய இந்த நால்வகை வர்ணத்தாரும் விருஷப தீர்த்தங்கரருடைய காலத்தில் பரதேசுபரன் என்று சொல்லப்பட்ட முதற்சக்கரவர்த்தியினால் உண்டாக்கப்பட்டார்களென்று சொல்லுகிறார்கள்.

Theym oreover say that in the time of *Vrishaba Tirthankara*, and in the reign of *Baradeswara*, the first *Chakravarti*, the four castes, namely, the Brâhman, the Kshatriya, the Vysia, and the Sudra, were instituted in connection with this system.

மேலும் முதல் தீர்த்தங்கரராகிய விருஷப் சுவாமிகாலத்தில் சைவ சமயமுண்டாயிற்றென்றும்; அக்காலத்திலே தானே மரீசிகுமாரனென்று சொல்லப்பட்ட ஒரு மகாபுருஷனாலே காலதோஷத்தால் தொண்ணூற்றாறு பாஷண்டி மதங்களுண்டாக்கப்பட்டன என்றும், பதின்மூன்றாந் தீர்த்தங்கரராகிய விமல சுவாமிகாலந்தொடங்கி வைஷ்ணவ சமயமுண்டாயிற்றென்றும்; இருபத்துமூன்றாந் தீர்த்தங்கரராகிய பார்சுவநாத சுவாமிகாலத்தில் துலுக்கர் மதமுண்டானதென்றும்; இதுவல்லாமல் முந்நூற்று முப்பத்தாறு பொய்மதங்களுண்டென்றும் சொல்லுகிறார்கள்.

மேலும் இருபதாந் தீர்த்தங்கரர் காலத்தில் மகாகாளாசுரனென்று சொல்லப்பட்ட ஒரு அசுரனாலே, காலதோஷத்தால் யாகங்களுண்டாக்கப்பட்டனவென்றும்; இந்த யாகங்களுண்டானபின்பு, சிவனுக்கும் விஷ்ணுவுக்கும் கோவில்களுண்டாயினவென்றும் சொல்லுகிறார்கள்.

They moreover allege that in the time of *Vrishaba Swami*, who was the first *Tirthankara*, the Saiva system was first introduced; and about the same period, by the fault of the time, 106 heterodox sects were established by *Marichi*, a *Prajapati* [Patriarch]; and that from the time of *Vimalaswami*, the 13th Tírthankara, the Vaishnava system was introduced; and that in the time of *Parswanatha*, the 20th Tirthankara, Mahomedanism was established.* They also say that there are 336 false systems of religion.

They moreover affirm that during the period of the 20th *Tirthankara*, by the fault of the time, *Yagam*, animal sacrifice, was first introduced by an Asura named *Mahakalesuran;* and after the introduction of these *Yagams*, temples were built for Siva and Vishnu.

* Tha date of the Hejira is A. D. 622.

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இதுவுமல்லாமல், இந்த இந்துதேசத்திலிருக்கப்பட்ட மற்றச் சமயத்தாரெல்லாரும் தொழப்பட்ட சிவன், பிர்மா, விஷ்ணு, கணபதி, சுப்பிரமணியன் முதலாகிய தேவர்களெல்லாரும், முன்சொல்லப்பட்ட தீர்த்தங்கரருக்கு மிகுந்த பத்தர்களாயிருந்தார்களென்று ஜைநவேதங்களிலே சொல்லப்பட்டிருக்கிறபடியால், இந்த ஜைநர்கள் தங்களுக்குத் தொழத்தகாத தெய்வங்களென்று நினையாமல், அருகதேவனுடைய அடியார்களாகையால், இவர்களையும் தாங்கள் ஜைநசமயத்துத் தேவர்களென்றே பாவித்துப் பூசைகளும் ஆராதனைகளும் செய்துவருகிறார்கள்.

Moreover, as it is declared in the Jaina Vedas that all the gods worshipped by the various Hindu Sects, namely, Siva, Brahma, Vishnu, Ganapati, Subramaniyan, and others, were devoted adherents of the above mentioned *Tirthankaras*, the Jains therefore do not consider them as unworthy of their worship; but as they are servants of *Arugan*, they consider them to be deities of their system, and accordingly perform certain *pujas* in honour of them, and worship them also.

இவர்களுடைய கோவில்களும் விக்கிரகங்களும் எந்தக் கிராமங்களிலும் எந்தத்தேசங்களிலும் மண்ணின்கீழேயும் காணப்படுகிறபடியால், இவர்கள் வேதத்தில் சொல்லுகிறபடியே, இந்தச்சமயமே இந்துக்களுக்குள்ளே அநாதியாயிருந்ததென்று எளிதாய்க் கண்டறியலாம். மேலும் இந்த ஜைநவேதத்தை நன்றாயாராய்ச்சிசெய்யும்போது, அநேகவிஷயங்கள் மிகவும் நன்மையாய்க் காணப்படுகிறபடியாலும், எங்தெந்த தேசங்களிலும் இந்த ஜைநவிக்கிரகங்கள் காணப்படுகிறபடியாலும் எல்லாராலும் தொழப்பட்ட தெய்வங்களெல்லாம் தங்கள் அருகதேவனுடைய பத்தர்களென்றே நம்பியிருக்கிறபடியாலும், அருகதேவனால் கட்டளையிடப்பட்ட கட்டளைகளெல்லாம் எல்லாவுயிர்களுக்கும் நன்மையையே காண்பிக்கிறபடியினாலும், ஓரறிவுயிரைக்கூடக் கொல்லாமலிருக்கவேண்டுமென்றிருக்கப்பட்ட பெரிய கோட்பாட்டினாலும், அநேக சங்கதிகள் மனிதர் புத்திக்கு எட்டாததும் ஒருவித உபாயத்தாலும் அறியப்படக்கூடாததுமாயிருக்கிறபடியாலும், மற்றச் சமயங்களெல்லாம் தங்களாலேதானே காலதோஷத்தாலும் புத்தியீனத்தாலும் உண்டாக்கப்பட்டனவென்று அநேக திருஷ்டாந்தங்கள் இவர்கள் வேதத்திலும் அநுபோகத்திலுங் காண்கிறபடியினாலும், இன்னும் அநேக காரணங்களாலும், இந்தச் சமயம் அநாதியாயிருந்ததென்று தோன்றுகிறது.

As Jaina temples and idols are to be seen in all villages and countries, and in some places even under ground, it is evident that the Jaina system, as declared in their Vedas, was the primeval system of the Hindus. As moreover, when the Jaina Vedas are carefully examined, there will be found in them many things calculated to benefit mankind; and since Jaina idols are to be found in all countries; and as the deities worshipped by others are believed to be devotees of *Arugan;* and as all the precepts of *Arugan* point only to what is good to all sentient beings; and by the great doctrine that no sentient being whatever, even a tree, should be destroyed; and as there are many things in the system beyond the reach of man's understanding, and which can by no means whatever be comprehended; and as it is evident from their Vedas as well as from experience, that all other systems originated among themselves through the fault of the time, from misunderstanding, and from a variety of other causes; it is evident that this system was the primeval one.

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இந்தச் சமயத்தார் சுவேதாம்பரிகள் என்றும், திகம்பரிகளென்றும் இருவகைப்பட்டிருக்கிறார்கள். இந்த இருதிறத்தாருக்கும் வேதம் ஒன்றாயிருந்தும் சிலகாரியங்களில் மாத்திரம் ஒவ்வாத விகற்பத்தையுடையவர்களாயிருக்கிறார்கள். சுவேதாம்பரிகள் அநேகம் உட்பிரிவுகளை உடையவர்களாயிருக்கிறார்கள். திகம்பரிகளும் சில உட்பிரிவுகளையுடையவர்களாய்க் காணப்படுகிறார்கள்.

The Jains are divided into two parties, the *Swetambaras*, and *Digambaras*.* Though both parties have the same Veda, they disagree in a few things, The *Swetambaras* have many internal divisions, and the *Digambaras* also appear to have a few internal divisions.

வடக்கே இந்தச் சமயத்தார் மிகவும் பிரபலமாயிருக்கிறார்கள். இவர்கள் நடக்கைகளும் ஆசாரங்களும் என்னவெனில், யாதொரு உயிரையுங்கொல்லாமலிருக்கிறதே மிகவும் பெரிதான தர்மமென்று நம்பியிருக்கிறார்கள்; பொய்சொல்லாமலிருப்பதும், ஒருத்தருடைய பொருள்களை அபகரிக்காமலிருப்பதும், ஒருவனுடைய ஸ்திரீயை விரும்பாமலிருப்பதும், தனம் தானியம் வீடு தோட்டம் பூமி வாகனம் உடுப்பு முதலான வஸ்துக்களில் மிதமான ஆசையுடைத்தாயிருப்பதும், ஆகிய இந்த நான்கு விரதங்களையும்,மேற்கூறிய கொல்லாமையைப்போலவே பெரிதான விரதங்களாகவுடையவர்களாயிருக்கிறார்கள்.

The Jains are prevalent in the north. Their tenets and observances are the following: They believe that not to kill any sentient being is the greatest virtue; not to tell lies, not to steal other men's goods, not to covet other men's wives, and to desire moderately such things as money, grain, house, garden, land, vehicle, clothing, &c.; these four ordinances they consider of equal importance with the injunction *not to kill.*

இராத்திரியில் சாப்பிடாமலிருப்பதையும், நீரை வடிகட்டிச் சாப்பிடுவதையும், மேலான தர்மமாகக் கைக்கொண்டிருக்கிறார்கள். இதுவுமல்லாமல் கள்ளைக்குடியாமலிருப்பதையும், தேனையுஞ் சாராயத்தையும் குடியாமலிருப்பதையும், தங்களுக்கு முக்கியமான விரதங்களென்று நம்பியிருக்கிறார்கள். அத்திக்காய், ஆலங்காய், அரசங்காய், கோளிக்காய், இலந்தைக்காய், புடலங்காய், சுரைக்காய், கஞ்சா, அபினி, வெங்காயம், பெருங்காயம், வெள்ளைப்பூண்டு, முள்ளாங்கி, காளான் இவை முதலான பொருள்களையும், மற்றும் அதிக விரையுள்ள பொருள்களையும் இறந்துபோகும்படியான இக்கட்டடைந்த இடத்திலும், சாப்பிடுவதற்கு மனதினாலேகூட நினைக்கமாட்டார்கள். யாதொரு மாமிசத்தையும் மறந்துங் கையினாலே தொடவுமாட்டார்கள்.

Moreover, not to eat at night, and to drink water strained, are held to be high virtues. And not to drink toddy, or honey, or arrack, are also believed to be important injunctions. They are also forbidden to eat figs, the fruit of the banian, the peepul, the *Koli* and the jujube, as well as the snake-vegetable, the calabash, gunjah (bhàng), opium, onions, assafœtida, garlic, radish, mushroom, &c. Such articles, and others which have much seed in them, they will not so much as think of eating even in an emergency where death is imminent on such abstinence; and any kind of flesh meat they will not even inadvertently touch with the hand.

* *Swetambaras*, "clad in white." They are the followers of *Parswanatha*. and wear clothes. *Digambaras*, "disrobed, sky clad," or "clad by the regions of space." They are followers of *Mahavira*, and are residents of Southern India. Now they wear clothing, but not when eating.

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இன்னும் இதுமுதலான அநேக தர்மங்கள் இல்லறத்தார்களுக்கு உண்டு. இதனை விரித்து எழுதத்தொடங்கினால் அநேகம் புத்தகங்கள் வேண்டுமாதலால் சுருக்கிச் சொல்லுகிறதாவது யாதெனில்: இந்தப்பிரகாரமாகப் பதினெண்ணாயிரஞ் சீலாசாரங்களை நடத்திக்கொண்டு வருகிறார்களென்பதே. துறவறத்தார்களுடைய தர்மமோவென்றால் எழுதுவதற்கும் அறிவதற்கும் மிகுந்த சாவகாசம் வேண்டுமாதலால் எழுதப்படவில்லை. இல்லறத்திலே மோட்சமில்லையென்றும், துறவறத்திலேயே மோட்சமுண்டென்றும் சொல்லுகிறார்கள். ஸ்திரீசென்மத்தில் மோட்சமில்லையென்றும், விலங்குசென்மத்திலும் தேவர்களிலும் நரகர்களிலும் சூத்திரர்களிலும் மோட்சமில்லையென்றும், நிச்சயமாய் நம்பியிருக்கிறார்கள். ஆனால் இந்த அஞ்சாங்காலத்திலும் ஆறாங்காலத்திலும் யாவருக்கும் மோட்சமில்லையென்று துணிந்திருக்கிறார்கள்; இதற்குக் காலமே காரணமென்று காண்பிக்கிறார்கள். எப்போதும் பூமியில் மூன்று குறைந்த ஒன்பதுகோடி முனிவர்களிருக்கிறார்களென்றும் சொல்லுகிறார்கள்.

மேலும் இவர்களுடைய ஸ்தலங்கள் தெற்கே திருநறுங்கொண்டையென்றும், தீபங்கொடியென்றும், சிற்றாமூரென்றும், பெருமண்டூரென்றும், ராசமகேந்திரமென்றும்; மேற்கே காஞ்சிபுரமென்றும், திருப்பருத்திக்குன்றமென்றும், பெளிகுளமென்றும், மூடுபத்திரையென்றும், ஸ்ரீரங்கபட்டணமென்றும், கனககிரியென்றும், ரத்தினகிரியென்றும்; வடக்கே சமமேதகிரியென்றும், விபுலாசலமென்றும், காசியென்றும், பாபாபுரியென்றும், சம்பாபுரியென்றும், ஊற்சயந்தகிரியென்றும், படாணாவென்றும், செயபுரமென்றும், சோதிபுரமென்றும், டில்லியென்றும், கொல்லாபுரமென்றுஞ் சொல்லப்பட்ட பட்டணங்களிலும் மலைகளிலும் பிரசித்தமாயும், பிரபலமாயும், மிகவும் மகிமையுடையனவாயும் இருக்கின்றன.

These and similar observances are enjoined on those who live in the domestic state; and if we were to write largely upon them many books would be required; we shall therefore abridge what we have to say. They have in fact 12,000 injunctions to observe. But regarding those who live in the ascetic state, as much time will be required both to write and to read, we have not ventured to describe them. However, it is necessary to know that they firmly believe that there is no final liberation [bliss] in the domestic, but only in the ascetic state; nor is liberation to be attained by females,* irrational animals, or Sudras, nor by celestial, nor infernal beings; and they moreover hazard the assertion that during the fitfh and sixth stages of time there is no liberation for any one; and they show that *Time* alone is the cause of this evil. They also affirm that there are always three less nine krores of *Munis* [ascetics] on earth.

The principal seats of Jainism in the South are, *Tirunarunkondai, Tipankodi, Chittamur, Perumandur*, and *Rajamahendram*; in the West are, *Kanchipuram, Tiruparuttikundram. Pelikulam, Mudupattirai, Seringapatam. Kanaghiri*, and *Ratnaghiri*; in the North are *Jamamedhaghiri, Vipulasalam, Kasi, Papapuri, Samabapuri, Urjayantaghiri, Pattana, Jeyapur, Jotipur, Delhi*, and *Gollapur*. In these cities and mountains, the Jains are numerous, respectable, and wealthy,†

* The *Swetambaras* assert that females can attain *nirwán*, liberation.

† There are about 15 families of Jains in Madras, residing in Muttialpettah and Peddunaikanpettah. They are Schoolmasters or Merchants, of whom the writer of this Essay was one. Some of the *Soucars* from Jeypoor, residing in Mint street, are Jains. There are also Jain families in Royapuram, the Mount, Palaveram, Madavaram, Pondicherry, and Tanjore. They have a temple at Chittamoor 30 miles west of Pondicherry, dedicated to *Singapurinada*. They have also a Pagoda at *Perrul*.

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இவர்களுடைய வேதங்கள் இக்காலத்தில் வழக்கமில்லாமலும், முற்காலத்திலும் உபதேசமூலமாயிருந்ததேயல்லாமல், புத்தகத்திலெழுதும் வழக்கமில்லாமலும் இருந்தபடியால், அந்த வேதங்கள் பன்னிரண்டினுமுள்ள சில பொருள்களைமாத்திரம் எடுத்துப் பிராகிருதபாஷையிலும் சமஸ்கிருதபாஷையிலும், முன்னிருந்த பெரியோர்களாகிய சன்னியாசிகளால் செய்யப்பட்டும் பின்னோர்களாலே படித்துவரப்பட்டும் இருக்கிறது. இப்போது வழங்கிவரும்படியான உண்மையுள்ள சாஸ்திர புத்தகங்கள் மகாபுராணம், திரிலோகசாரம், கோமடசாரம், பதார்த்தசாரம், ரத்தினகரண்டகம், தர்மபரீட்சை, சிந்தாமணி, சூடாமணி, மேருமந்தரபுராணம், நீலகேசிவாதம், அமரம், சாகடாயனம், நயசக்கரம், சத்தபங்கி, தவளம், விசயதவளம், மகாதவளம், சுபோதினி இவைமுதலாகிய அநேகம் புத்தகங்கள் வழங்குகின்றன. தமிழில் சிந்தாமணி, சூடாமணி, நீலகேசிவாதம், மணிமேகலை, நாலடி, குறள், நிகண்டு, நன்னூல், மேருமந்தரபுராணம் இவைமுதலான புத்தகங்கள் வழங்குகின்றன.

As the Vedas of these people are not in use in these days, and as even in former days, it was not customary to write, but simply to impart Vedic knowledge by oral instruction, only a few things have been extracted from the 12 Vedas, and committed to writing in the Prakrit and SANSKRIT languages, by the eminent ascetics* of yore; and these have been read by their descendents ever since. The authorized books now extant and in use are : the *Mahapurana*, *Trilokasara*, *Gomatasara*, *Padarthasara*, *Ratnakarandaka*, *Dharmapariksha*, *Chintamani*, *Chudamani*, *Merumantrapurana*, *Nilakesivada*, *Amara*, *Sakadayana*, *Nayasakkara*, *Sabdhabanghi*, *Dhavala Vijaiyadhavala*, *Mahadhavala*, *Subodhani*, &c. Books written in Tamil are : the *Chintamani*, *Chudamani*, *Nilakesivada*, *Manimegalai*, *Naladi*, *Kural*,† *Nighantu*, *Nannul*, *Merumantrapurana*, &c.

இவர்களுக்கு டில்லியிலும், கொல்லாபுரத்திலும், பெளிகுளத்திலும், இது முதலான இடங்களில் பிரபலமான ஆசாரியமடங்களுண்டு. இதுவுமல்லாமல் சுவேதாம்பரிகளுக்கும் அநேகம் ஆசாரியமடங்களுண்டென்று சொல்லுகிறார்கள். இந்த ஆசாரியர்களுக்கு அநேகம் பிருதுகளும், அநேகம் பரிவாரங்களும், யானை பல்லக்கு முதலாகிய வாகனங்களும், மடாதிபதிகளாகையால் உண்டாயிருக்கின்றன. மற்றச் சன்னியாசிகளுக்குக் கமண்டலமும், மயில் பிஞ்சமும் இருக்கின்றன. இவர்களுக்குள்ளே வேதங்களை வாசிக்கிறதற்குரியரானவர்கள் துறவறத்தாரேயொழிய இல்லறத்தார் வாசிப்பதற்குரியரல்லர் என்று சொல்லுகிறார்கள்.

They have monasteries in *Delhi*, *Gollapuram*, *Pelikulam*, and other places. The *Swetambaras* are also said to have many monasteries. The Jaina Teachers who are Priors of monasteries have various ensigns, and large retinues, elephants, palanquins, and other vehicles. But the *Sanyasis* [ascetics] have only water vessels, and peacock's feathers. They say that only those that are in the ascetic state are worthy of reading the Védas, and not those that are in the domestic state.

எல்லாவுயிர்களும் அநாதியான வேதத்திலே சொன்னபடி நடந்துவருவதற்

The Jains hold that the function [act, work] of the Divine Being is to

* *Acharyas*, The *Digambaras* assert that the *angas* of Scriptures are the work of the immediate disciples of the *Tirthankaras*.

† The Jains say that *Ellácháriyar* wrote the Kural. The Saivas claim it as theirs.

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காக வேதத்தை எல்லா உயிர்களுக்கும் அன்போடும் இரக்கத்தோடும் அருளிச் செய்ததே கடவுளினுடைய செயல் என்றும்; புண்ணிய பாவங்களைச் செய்வதும், அவற்றின் பயனை அநுபவிப்பதும், மோட்சத்தைப் பெறுவதும், நரகத்தை அடைவதும், உயிர்களுடைய செயலென்றும்; பாவத்தையொழிக்கவும் புண்ணியத்தை உண்டாக்கவும் உயிர்களுக்கே வல்லமையுண்டென்றும், இதுவே உறுதியான தத்துவமென்று நம்பியிருக்கிறார்கள்.

exercise love and mercy to all living beings, and reveal to them the Védas, in order that they may walk according to the precepts enjoined in them; and that the function [act, work] of all living beings is either to do good or evil, and have fruition of their deeds; and that the attainment of heaven or hell is also their own act, and that it is in their own power to renounce sin, and to obtain merit. This they consider to be true doctrine.

Jainism an imperfect system.

Here we have the Jaina system from a Jain himself. None can ridicule such systems or despise them but those who would expect from the world's boyhood the experience of ripened age, and from men who are groping in the gloom of unaided reason, the finished conclusions which have been reached by Reason enlightened by Revelation; and yet it would not be doing justice to myself or the public to leave unnoticed some of the leading points in this extraordinary system. We have already remarked that Jainism is allied to Buddhism. In reference to the latter Max Müller, in his "History of Ancient Sanscrit literature" (p. 33), remarks: "There is something in the doctrines of Buddhism that is common to all systems of philosophy or religion which break with the traditions of an effete idol-worship and a tyrannical heirarchy. There is some truth in Buddhism, as there is in every one of the false religions of the world." But comparing this with the ancient Vedic system of the Hindus it will easily be seen that there is a transition from a natural and simple, to an artificial and complicated religion.

Jainism allied to Buddhism.

Brahmanism.

The *Rig Veda* says: *Tisra eva devatah, bhur, bhuwah, swar.* "The deities are only three; fire, air, and the sun." It yet recognizes the *Mahan atma* "the great soul," though not as a *personal* god. As this did not satisfy human longings, mythological or hero-gods were introduced. But as these were puerile and unsatisfactory, in the eclectic teaching of an after age as embodied in the *Bhagavad-Gita*, we see some glimpses of subjective religious truth. In the Vedic writings we see nothing of the doctrines of transmigration, and incarnation, and very little of caste. But the Jaina system overrides ancient authorities, and what is worse, especially sets aside one

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important article of the Vedic religion, namely, the doctrine of sacrifice, a doctrine well adapted for fallen man, to produce in him the consciousness of sin, and lead him to higher religious truths, connected with the expiation of sin, and the attainment of heavenly bliss. Jainism is therefore the religion of Cain.

Jainism opposed to the Vedas; sets aside sacrifice.

While the later modern orthodox Hinduism has broached the doctrine of *Avatars*, or Incarnations, and inculcated the worship of deified Heroes, Buddhism and Jainism have adopted a similar idea, only with this difference that they worship deified Saints, whose characters are holy. In Brhamanism the god becomes man, in Jainism man becomes god. The Avataras of Vishnu are ten; the Jains have twenty four. The idea of a promised Deliverer or Saviour of the world underlies all religious systems. The first promise that *the seed of the woman shall bruise the serpent's head,** and the necessities of sinful human nature suggests the idea.† But the Incarnation of God as man must bear witness of itself to our moral consciousness, as an exhibition not only of God's power, but of his truth, his purity, his love, and his grace. It must be worthy of the character of God, and meet the requirements of fallen humanity. There is a Saviour who is to be *the Desire of all nations,* who taught as never man taught, both by precept and example. He is the *Paramapurushotaman,* the perfect divine man, who taught the *Paramapurushatamam,* the *summum bonum,* or chief end of man. In Him was Life and Light, and He brought life and immortality to light.

Doctrine of Incarnations.

The ritual of the Jains is as simple as their moral code. The *zati,* or devotee, dispenses with acts of worship at his pleasure; and the lay votary is only bound to visit occasionally a temple where some of the images of the Tirthankaras are erected, walk round it three times, make an

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* Gen. iii. 15.

† Tradition is the parent of all religious systems. "The few and dim and fragmentary features of resemblance are so many testimonies to the truth of Revelation, as unconscious prophesies of Heathendom, or else as portions of that spiritual heritage which men and tribes bore with them from the cradle of the human race." *Hardwick—Christ and other Masters.* "The doctrine of the Incarnation is peculiarly Christian—as a subject of speculation it is the very perfection of reason, and takes its position at the head of all religious truth." W. A. Butler's Lectures on Ancient Philosophy. *Vol. I. p.* 143.

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obeisance to the images, with an offering of fruit or flowers, and pronouncing such *Mantras*, or prayers as :—

Namo Arihantánam, salutation to the Arhats ;
Namo Siddhánam, salutation to the pure existences ;
Namo Aryánam, salutation to the sages ;
Namo Löe Sabba Sahánam, salutation to the devout in the world [the Church] ;

The following morning prayer is also repeated :

Ichchhami khama, samno bandiyon, jo man jaye nisiaye ; máthena vandámi. "I beg forgiveness, Oh Lord, for your slave, whatever evil thoughts the night may have produced.—I bow with my head."*

Here the consciousness of sin and the wants of humanity peep out. But the orthodox Hindu not only uses the *Gayatri*, a mystical symbol but utters the following expressive prayer daily while bathing :

Pápo aham, pápakarma aham, pápátma pápasambhavah ;
Tráhi mám, pundarikáksha sarvapápa haro hari

"I am sin, I commit sin, my nature is sinful, and I am conceived in sin ; Save me O thou lotus eyed, O Hari, the remover of sin."

Prayer,—the offering up of our desires to God for things agreeable to His Will, with confession of our sins, and thankful acknowledgment of His mercies ; and Praise,—a reverent acknowledgment of the perfections of God, and of the blessings flowing from them, expressed in Hymns of gratitude and thanksgiving, are duties universally acknowledged.

Animal Food.

The Jains consider that the command *not to kill*, even for the use of food, is a prime virtue; and they give various puerile injunctions about food and drink. They go beyond the Buddhists in this matter, and pride themselves in it. They have even succeeded in influencing the minds of orthodox Hindus on this subject. The Vedas enjoin animal sacrifice ; and the Brahma Rishis of old ate animal food. The Hindu theory is that vegetables have consciousness, and are sensible of pleasure and pain, and yet they do not scruple to destroy and eat them. Oil is universally used, though it is pressed out of seed. They cannot live, move, plough or perform any action without destroying life, with which the world

* Wilson.

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terms. On this subject, let us see how wisely Revelation delivers itself: "Do not ye understand, that whatever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." "Let not him that eateth (both flesh and vegetables,) despise him that eateth not flesh (but only vegetables;) and let not him that eateth not, judge him that eateth." "The kingdom of heaven [i. e. the Church, composed of the initiated] does not consist in meat and drink, but in righteousness, peace and joy."*

In Jainism 7 things eternal.

The Jains believe God, the Vedas, the World, Time, Souls, Action, and Virtue, to be eternal. Let us briefly consider them seriatim.

God.

I. The God of the Jainas, their *Dévádi Déva*, like the *Adi-Buddha*, is not acknowledged to be a personal, spiritual Being, the Creator, the Preserver, the Destroyer, the Legislator, the Judge, the Saviour of the world. Though they acknowledge a divine Being yet they do not worship Him, but pay their devotions to their saints; or if they do at times worship Him, it is for no benefits that they can expect from Him, since he does not concern himself with the affairs of this world. Beatitude is supposed to be obtained by the acts of the devotee, and not vouchsafed by the grace of the Deity. The highest authority has declared that "the fool hath said in his heart that *there is no God;* and that *the world by wisdom knew not God.*" The true God is forgotten and despised in thet wo great systems of Polytheism and Pantheism. In the Brahminic system every thing is God; in the Jaina system God is nothing. The true Veda declares that God is not a subject of speculation, but an object of faith, of love, and adoration. "We believe that He is the rewarder of them that diligently seek Him."†

There are certainly some fine passages about the Deity in the Chintāmani, but that Deity is confounded with Arugan, or some deified human

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* Matt. xv, 17—20. Rom. xiv, 3, 17.

† "A God understood would be no God at all." "To think that God is, as we can think Him to be is blasphemy." The Deity is in a certain sense revealed, in a certain sense unrevealed. He is at once known and unknown. But the last and highest consecration of all true religion, must be an altar—'Αγνώστῳ Θεῷ—"To the unknown and unknowable God." In the temple of Athene—Isis, at Sais, on the fane there stood this sublime inscription:

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being. I am tempted to quote a few striking passages from the work : the first is the Invocation to the Deity, which is the opening passage of this Book ;

மூவா முதலா வுலகமொரு மூன்றுமேத்தத்
தாவாத வின்பந் தலையாயது தன்னினெய்தி
ஓவாது நின்ற குணத்தொண்ணிதிச் செல்வனென்ப
தேவாதிதேவ னவன்சேவடி சேர்துமன்றே.

Let us approach the feet of him, who is the god of gods, whom the three worlds, which have neither beginning nor end, do praise, who in himself possesses never-ceasing joy, and who is rich in everlasting perfections and heavenly bliss.

ஆதிவேதம்பயந்தோய்நீ யலர்பெய்மாரியமர்ந்தோய்நீ
நீதிநெறியையுணர்ந்தோய்நீ நிகரில்காட்சிக்கிறையோய்நீ
நாதனென்னப்படுவோய்நீ நவைசெய்பிறவிக்கடலகத்துன்
பாதகமலந்தொழுவேங்கள் பசையாப்பவிழப்பணியாயே.

இன்னாப்பிறவியிகந்தோய்நீ யிணையிலின்பமுடையோய்நீ
மன்னாவுலகமறுத்தோய்நீ வரம்பில்காட்சிக்கிறையோய்நீ
பொன்னாரிஞ்சிப்புகழ்வேந்தே பொறியின்வேட்கைக்கடலழுந்தி
ஒன்னார்வினையினுழல்வேங்க ளுயப்போம்வண்ணமுரையாயே.

உலகமூன்றுமுடையோய்நீ யொண்பொனிஞ்சியெயிலோய்நீ
திலதமாயதிறலோய்நீ தேவரேத்தப்படுவோய்நீ
அலகையில்லாக்குணக்கடலே யாருமறியப்படாயாயிற்
கொலையிலாழிவலனுயர்த்த குளிர்முக்குடையினிழலோய்நீ.

Thou art he that declared the eternal Vedas*; Thou art he that resides in the midst of flowers ; Thou art he that knows the nature of

---

"'Εγώ είμι πᾶν τὸ γεγονος, καί ὄν, και έσόμενον,
καί τόν έμόν πέπλον ούδείς πω θνητός άπεκάλυψε."

"I am all that was, and is, and shall be ;
Nor my veil, has it been withdrawn by mortal."
Quoted by Sir Wm. Hamilton in his Discussions on Philosophy.

"அரியுமல்ல அரனுமல்ல அயனுமல்ல அப்புறங்
கருமைவெண்மை செம்மையுங் கடந்துநின்ற காரணம்
பெரியதல்ல சிறியதல்ல பெண்ணுமாணு மல்லவே
துரியமுங் கடந்துநின்ற தூரதூர தூரமே."

"It is not *Ari*, It is not *Aran*, It is not *Ayan*,
It is not great, it is not small, neither is it male nor female;
Beyond every state of corporal being, It is farther, farther, and farther still ;
Far beyond the *black*, the *white*, the *red*, soars the Everlasting Cause."

"Canst thou by searching find out God ? Canst thou find out the Almighty unto perfection ? It is high as heaven, what canst thou do ? Deeper than hell, what canst thou know ?"—Job. xi. 7, 8.

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virtue ; Thou art the king of incomparable wisdom ; Thou art he that is acknowledged to be lord of all ; grant that we who worship at thy flowery feet, may have the fetters of desire broken, and the sin producing ocean of births removed.

Thou art he that is removed far beyond the evil of births ; Thou art in possession of unspeakable joy ; Thou art he that has renounced the fleeting world ; Thou art the lord of unlimited knowledge ; O thou illustrious King, who dwellest in the golden city, wilt thou not tell us, who are sunk in the ocean of the senses, and tried by the machinations of our enemies, the way to be saved ?

Thou art the possessor of the three worlds ; Thou art the dweller in the golden city ; Thou art the all-powerful. Thou art he that is worshipped by the gods ; Thou art the sinless ocean of good ; Thou art beyond the comprehension of any ; Thou holdest the sceptre on which is inscribed 'Thou shalt never kill ;' Thou art he that resides in the shadow of the triple umbrella—wilt thou not cause all to know thee ?

I have quoted the above passages with a specific object, and that is to compare them with the writings of the learned Beschi, known to Natives as *Viramámuni*. In the following passages from the *Temba vani*, a Christian Epic, written by Beschi himself, or some Christian Poet under his direction, the style and language of the Chintāmani are evidently imitated. The English translation of the pieces is from the pen of the late F. Ellis, Esq., of the Madras Civil Service, whose unfinished book of Extracts from the Kural is a treasury of Tamil learning.

அறக்கடனீயே யருட்கடனீயே யருங்கருணாகரனீயே
திறக்கடனீயே திருக்கடனீயே திருந்துளமொளிபடஞான
நிறக்கடனீயே நிகர்கடந்துலகின் னிலையுநீ யுயிருநீ நிலைநான்
பெறக்கடனீயே தாயுநீ யெனக்குப் பிதாவுநீ யனைத்துநீயன்றே.

கார்த்திரள்மறையாக்கடலினுண்மூழ்காக் கடையிலாதொளிர்பரஞ்சுடரே
நீர்த்திரள்சுருட்டிமாறலையின்றி நிலைபெறுஞ்செல்வநற்கடலே
போர்த்திரள்பொருதக்கதுவிடாவரணே பூவனந்தாங்கியபொறையே
சூர்த்திரள்பயக்குநோய்த்திரள்துடைத்துத் துகட்டுடைத்துயிர்தருமமுதே.

" Thou art the sea of virtue, thou art the sea of grace, thou art the most benevolent ;

Thou art the sea of power, thou art the sea of prosperity, thou art the sea of wisdom which enlighteneth the mind ;

Thou art the confirmation and the life of the world, to whom is no likeness ;

Thou art the sea by which I am confirmed, thou art to me as a mother and father : art thou not all to me ?

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Thou art the infinitely bright and heavenly Sun, which cannot be hidden by the assembled clouds and which sinketh not into the ocean ;

Thou art the sea of constant felicity which hath neither swell nor wave ;

Thou art an impregnable castle which no foe hath ever taken ; thou art the mountain which supporteth the earth ;

Thou art the life-giving nectar which cureth all distemper, allayeth all pain, and removeth all defect."

தேறுந்தயையின்முனிவோய்நீ சினத்திற்கருள்செய்கனிவோய்நீ
கூறுங்கலையற்றுணர்வோய்நீ கூறுந்தொனியற்றுரைப்போய்நீ
மாறும்பொருள்யாவினுநின்றே மாறுநிலைகொள்மரபோய்நீ
இறுந்தவிர்ந்துன்புகழ்க்கடலாழ்ந் தெனக்கேகரைகாட்டருளாயோ.

ஒளிநாக்கொடுவான்சுடர்புகழ வொளிநாக்கொடுபன்மணிபுகழக்
களிநாக்கொடுபற்புள்புகழக் கமழ்நாக்கொடுகாமலர்புகழத்
தெளிநாக்கொடுநீர்ப்புனல்புகழத் தினமேபுகழப்படுவோய்நீ
அளிநாக்கொடுநானுனைப்புகழ வறியாமூகையுணர்த்தாயோ.

"O thou who in thy protecting kindness art angry, and in anger delighteth in mercy ;

O thou who without instruction knowest all things and sayest all things without a voice ;

O thou who in the midst of all things changeable art by thy nature unchangeable ;

Wilt thou not vouchsafe to show the shore to me who am sunk in the everlasting ocean of thy praise ?

The resplendent beings of heaven praise thee by their tongues of light ;

The various birds praise thee by the tongue of joy ; the flowers of the grove praise thee by the tongue of fragrance ;

The waters praise thee by the tongue of transparency : O thou who art praised for ever ;

Wilt thou not teach me, the ignorant and the dumb, to praise thee by the tongue of love."

The following beautiful passage from Beschi is in praise of the Saviour.

மருடருவலியுருவே மருளறுசினவுருவே
அருடருதயையுருவே யளவறுதிருவுருவே
தெருடருகலையுருவே செயிரறுமனுவுருவே
பொருடருமணியுருவே பொழிமணவடிதொழுதேன்.

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உரையில்கலிநிலையே யுயரறமடையுரையே
கரையிலபடர்கடலே கதியுயிர்பெறுகரையே
வரையிலசுகநிலையே வளர்தவமடைவரையே
புரையிலமனுமகனே புதுமலரடிதொழுதேன்.

மருமலிமலர்நிழலே மறைமலியுயர்பயனே
திருமலிகரமுகிலே சிவமலிதனிமுதலே
இருமலியுலகுளரே யிணரொடுதொழுமடியே
குருமலியறநிறையே கொழுமலரடிதொழுதேன்.

"O thou who hast the power to cause dread, but art not disturbed by thine anger ! O thou by whose mercy grace is vouchsafed and unnumbered blessings are confirmed ! O thou who art the knowledge which giveth understanding, who in the human-form destroyedst sin ! who art a precious jewel set in gold ! I worship thy feet diffusing fragrance.

O thou who possesseth knowledge not conveyed by words, and art the word by which the highest virtue is conferred ! O thou who art a broad ocean without a shore, and the shore attained by beatified spirits ! O thou who art eternal happiness without limit, and the limit to be attained only by unceasing devotion ! O thou the Son of Man without an equal, I worship the newly blown flower of thy feet !

O thou whose protecting grace resembleth the shade of fragrant flowers, who art the exalted sense of the Scripture, whose hand, bounteous as the clouds, dispenseth felicity, who art alone the cause of salvation, whose feet those dwelling in the two worlds adore and adorn with flowers, who art both the teacher and the path of virtue, I worship the blooming flower of thy feet."

From the above extracts it will be seen that the writers of the *Chintámani* and the *Témbávani* were both genuine Poets. They drew their inspiration from different fountains. Beschi's mind was well furnished with ideas from the Book of books, and the Greek and Roman Poets, and it had the additional advantage of the style and mode of thought of the great Tamil Poet before him. When we read and compare these passages, we see the truth of the following lines :

"When one that holds communion with the skies,
Has filled his urn where those pure waters rise,
And once more mingles with us meaner things,
'Tis even as if an Angel shook his wings :
Immortal fragrance fills the circuit wide,
And tells us whence his treasures are supplied."

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II. The Védas are said to be eternal. If the Vedas are the effulgence of divine knowledge and wisdom, if they are the idea of the eternal God, and if they express his *Will*, as the absolute Law of his creatures, they must, as God himself, be eternal. Wisdom must find its limit in some being; that being is God. We refer our notion of perfection to some archtype from whom indeed we get it; that archtype is God. But as He is One, his Will is One ; and as He is True, the subject of His Revelation must be eternal Truth. As the works of creation exhibit the power, the wisdom, and the goodness of God, so the true Veda must exhibit the Love, the Justice, the Holiness, and the Truth of God. It is the reflection of the Almighty, it is the true light of the Moral Sun of the Universe. But where there is light there is shadow, where there is truth there is the semblance of it, falsehood. Contradictory systems cannot all proceed from a Being, of whom truth is an essential attribute. The Veda must be adapted to the nature, the character, the wants of man; for all things are made in harmony with congruity, truth for the mind, the mind for truth. Well may then the learned Hooker, in his Ecclesiastical Polity, say : " Of Law there can be no less acknowledged, than that her seat is the bosom of God, her voice the harmony of the world : all things in heaven and earth do her homage ; the very least as feeling her care, and the greatest as not exempted from her power ; both angels and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy."

The Védas.

The Jains like the Buddhists are chiefly distinguished from the Hindus, by their denial of the divine origin and infallible authority of the 4 Vedas ; and yet they assert their own Vedas to be eternal. On this subject we cannot do better than quote the remarks of Professor Max Müller. He says : " History seems to teach that the whole human race required a gradual education, before, in the fullness of time, it could be admitted to the truths of Christianity. All the fallacies of human reason had to be exhausted, before the light of a higher truth could meet with ready acceptance. The ancient religions of the world were but the milk of nature, which was in due time to be succeeded by the bread of life. After the primeval physiolatry, which was common to all the members of the Aryan family, had in the

India's Place in History : Max Müller.

* For the nature, character, and glory to God, see Ex. xxxiii. 17, &c.: xxxiv. 5, &c. and Acts of the Apostles ch. xvii.

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hands of a wily priesthood, been changed into an empty idolatry, the Indian alone of all the Aryan nations, produced a new form of religion, which has well been called subjective, as opposed to the more objective worship of nature. That religion, the religion of Buddha, [and Jainism is but its offshoot] has spread far beyond the limits of the Aryan world, and to our limited vision, it may seem to have retarded the advent of Christianity among a large portion of the human race. But in the sight of Him with whom a thousand years are but as one day, that religion, like all the ancient religions of the world, may have but served to prepare the way of Christ, by helping, through its very errors, to strengthen and to deepen the ineradicable yearnings of the human heart after the truth of God."*

The World.

III. The Jains believe the world to be uncreated, and eternal. In the earlier Vedas there is a glimpse of truth, though that truth has been vitiated by a false philosophy. With reference to God at the creation of the world, it is said : *He saw, and said I am one, I would become many.*† Creation in its higher sense is a subject far beyond the apprehension of unassisted reason. Revelation declares that "In the beginning God created the heaven and the earth," and that it is "through *faith* we understand that the worlds were framed by the word of God, so that things which are seen are not made of things which do appear :"‡ thus teaching that the world is not identical with God, nor of the same substance with God, the error of the Pantheists ; that it is not the work of *Màya*, or illusion, the error of the Vedantists ; and that it is not the result of the fortuitous concourse of eternal atoms, the error of the Sankhyas and the Jains. There is only one self-existent, eternal, uncreated, independent Being, of necessary existence ; all others are created dependent beings. "As every house is built by some man, so He that built all things is God ;" with this difference, that while man requires matter to work upon, God has created matter, and moulded it into a thousand forms. The universe was called into being by the Will and Word of the Almighty, and bears the manifest impress of the Power, the Wisdom, the Goodness, and the Omnipresence of its Maker. "If without something distinct from Himself,

* "Philosophy seeks truth, Theology finds it, Religion possesses it."

† *Prajápatir va idam agre ásít Eka eva so kámayate syam prajayeya iti.* "Prajápati was formerly this universe [i. e, the sole existence]. Being alone, he desired, may I be, may I become."—*Rig Veda.*

‡ Gen. i. 1. Heb. xi. 3.

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He cannot produce any thing, then must He want something external; and whosoever wanteth any thing is not all-sufficient."*

IV. In the Jaina system, *Kála*, Time, is personified, and made a substantive, objective being; and all good and evil are ascribed to it. In the Vishnu Purana we read that Brahma existed in the forms of *Purusha* and *Kála*. In this work, Professor Wilson cites the following passage from the Vedas, which is "understood to allude to the different theories of the cause of creation:

Kála = Time.

कालः स्वभावो नियति र्यदृच्छाया भूतानि योनिः पुरुषः ॥

Time, inherent nature, consequence of acts, self-will, elementary atoms, matter, and spirit, asserted severally by the astrologers, the Buddhists, the Mimánsakas, the Jains, the Logicians, the Sánkhyas, and the Vedánts. χρόνος was also one of the first generated agents in creation, according to the Orphic theogony." (page 10, Note.)

Kála dósha, fault or defect of time, may be expressed in the following lines of Shakespear, though his was an objective idea only by personification.

> "Misshapen Time, copesmate of ugly Night,
> Swift subtle post, carrier of grisly Care,
> Eater of Youth, false slave to false delight,
> Base watch of Woes, Sin's pack-horse, Virtue's snare,
> Thou nursest all, and murderest all, that are."

The astrological notion of Time being the cause of evil, would make sin a cosmical, not a personal evil; and if so, there can be no true conception of the evil of sin. Time is duration measured or divided into equal parts, as distance is extension so measured. It is a portion of Eternity distinguished by the motion of the heavenly bodies, divisible into Past, Present, and Future. "Time," says Plato, "is a moving image of eternity, and was formed with the heavens, that, together created, they may together end, if indeed an *end* be in the purpose of the Creator." And a higher authority has declared that "there is a time for every

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* Bishop Pearson. The Philosophy of Creation in Müller's Sanscrit Literature, 559 &c., is well worth reading.

† The following passage from Moorhouse's Hulsean Lectures, though conveying a subjective idea as to the source of the influence spoken of, would perhaps be considered by a Hindu as approximating in its operations and effects to his notions of Kala dosha. "*The spirit of the age*, that general all-pervading tendency of thought, which borrows its direction, and takes its form, from the favourite speculations of the *time*; speculations which are no sooner breathed upon the air than they are caught and disseminated by a thousand agencies in a thousand varying forms of expression or insinuation, thus pressing from every side with a secret, unseen, but almost irresistible power upon all who have nothing better to oppose to them, than their own individual impressions."

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purpose," and that "a wise man's heart discerneth both time and judgment." Such a man knows what is meant by "the appointed time," "the fulness of time," "the accepted time," the "time of visitation;" and he knows how "to redeem the time, because the days are evil."* Time, here, he understands to be *opportunity, season*, which ought to be improved. And he believes moreover "that a time is coming when Time itself shall be no more." †

Successive periods of time do show capricious and changeful predilections; and there is a disposition to be continually complaining of the *degeneracy of the times*, as if in them were to be found all the elements of misery, laying on them the blame of that unhappiness of which the complainer carries about the cause in his own bosom. But the estimate is generally formed on the subject of *suffering* rather than of *sin*, of *physical* rather than of *moral* evil. The golden age, and the purity and happiness of the simple and primitive state of Society are trite subjects; but speculations regarding them rest more on reports than on facts, and often evince a spirit of ingratitude for the mercies and blessings we now enjoy. A high authority tells us that "God has fixed the times before appointed, and the bounds of our habitation;" and it is true wisdom to rest satisfied with the acts of a Providence too wise to err and too good to be unkind. Solomon may well say, "Say not thou, what is the cause that the former days were better than these? for thou dost not enquire wisely concerning this."‡

Life, Soul.

V. The Jains conceive *Jiva* (life, intelligence) to be the Soul, which is properly called *Atman*, and which from eternity is united to a very subtile material body, and when embodied, becomes in its successive transmigrations united with a grosser or material body; but which is never to be wholly separated from matter except by deification. Then the *Jivatma* (the sentient soul) becomes the *Paramatma* (the divine soul). "In Sanskrit *Atman* means "self," similar to *purusha*, "person." "*Atmánam átmána pasya,*" "See thyself by thyself," had a deeper signification than the Greek γνῶθι σεαυτόν, "Know thyself." ‖ Man has a consciousness of his own existence, and that this existence is individual; and yet he feels himself

* Jer. i. 27. 31. Eph. v. 11.

† Eccl. viii. 5. Rev. x. 16. "What is Time?—if not asked, I know; but attempting to explain, I know not." *St. Augustine.*

‡ Eccles. vii. 10.

‖ Sanskrit Literature. v. 21.

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dependent. This consciousness of man has not always existed, it has had a beginning; and in this beginning he feels that his will or his power has had no part; and if his existence never had a beginning, he would be aware of the fact. He finds himself in the present, but he has no consciousness of a state of existence prior to the present. Whatever may be the cause of his existence, it is something foreign to himself.

Man.

Again, if inward tendency in man necessarily implies an outward objective reality, there is a consciousness within him of his subjection to a power without. He has the knowledge of good and evil, and feels within him a conscience which, like the regulator of a watch, is calculated to regulate his acts, his words, his thoughts; and this it would do, if the nature of man were unimpaired. Conscience is a witness of the conduct and a judge within the heart; the voice of a judge within suggests the idea of a judge over us. Man is not only a moral and responsible being, but also a religious being; this subjective religiousness must have an object; this object is God; otherwise there would be a tendency towards a nonentity: தன்னை யறிந்தவன் தலைவனையறிவான், *he that knows himself knows his Creator*, is an axiomatic truth. This knowledge can be attained only by reflection. It tells us at once of our weakness and our worth. He that knows himself, knows from sad experience that he is a sinner. It is this knowledge that leads to true renunciation of self, and a willingness to make any sacrifice to obtain peace and joy. Knowledge exists, and progress towards perfection or in goodness exists; now this knowledge and perfection must find their limit in some being; that *Being is God*, who is "the Father of Spirits, and the framer of bodies;" and who declares in his unerring word of Truth, "*All Souls are mine.*"*

Souls dependent.

The assumption of the underived eternity of souls distorts and detracts from a just view of the real relation in which the soul stands to God, and of the consequent duties which it owes to Him. If God is regarded as the Creator of body and soul, then His authority over us is acknowledged; but if the soul is self-existent and independent of God, then there are hardly any grounds why we should fear, love, or serve God.

The theory of the eternity of souls is by some based on the assumption of its imperishableness. But the soul may be immortal without being eternal. The highest form of Truth declares that man was created "in

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* Ezek. xviii. 4.

the image of God." The human spirit may aspire after communion with God, but it cannot be identified with Him. Indeed it must be subject to Regeneration in this life before it can be admitted into the presence of God, or attain its chief end, heavenly bliss. This bliss cannot consist in annihilation, absorption, or apathy, but in seeing, being with, and enjoying God for ever.

Transmigration of souls.

The doctrine of Transmigration, so common to all the Hindu systems, is an attempt to account for the existence of all moral and physical evils, for all the inequalities of life, and the dispensations of Providence. But this doctrine confuses the various classes of sentient beings, and is opposed to human recollection; it is a system of injustice, for it would not be right to punish a being for unconscious guilt ; and it is connected with the theory of fatalism which is equally inexplicable, and contradictory to reason and Revelation. A Saiva Poet, named Kálimegan, who found admission into a Vaishnava temple, is said to have recited the following verse, at the expense of the two gods of the Hindu Triad, to whom worship is paid :

"கன்னபுரமாலே கடவுளினுநீயதிகம்
உன்னினுமோ நானதிக மோதக்கேள்
உன்பிறப்போபத்து வுயர்சிவனுக்கொன்றுமில்லை
என்பிறப்போ வெண்ணத்தொலையாது."

"O Lord of Kannapuram, thou art greater than Siva ; but I am greater than thee; for hear me, thou hadst ten births, and the great Siva had none ; but my births are innumerable."

The future, which eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive, is not left for unaided reason to discover ; but *Revelation* has declared it. The doctrine of Transmigration "was only one guess among many ; he only discovers who proves." But it must not be supposed that the theory has gained the assent of all the sages of India. One of them has said :

"கறந்தபால்முலைபுகா கடைந்தவெண்ணெய்மோர்புகா
உடைந்தசங்கினோசையும் உயிர்களுமுடல்புகா
வடிந்தவேரடியினி னுதிர்ந்தபூமரம்புகா
இறந்துபோன மானிடரினிப்பிறப்பதில்லையே."

"As milk once drawn cannot again enter the udder, nor butter churned be recombined with milk ; as sound cannot be produced from a broken conch, nor life be restored to a corpse ; as a decayed leaf and a fallen flower cannot be reunited to the parent tree ; so a man once dead is subject to no future birth."

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Hindus cannot explain the reason why the soul, which in its independent state is described as being pure, should be allied with body merely to be purified and so freed from the alliance.

False Philosophy.

Aristotle has well remarked that "If to philosophize be right, we must philosophize to realize the right; if to philosophize be wrong, we must philosophize to manifest the wrong; on any alternative, therefore, philosophize we must." But on such subjects as God, the soul, and immortality, how various and conflicting are the theories of man! On such subjects, philosophers are like blind men groping in the dark, and their teachings and their systems are like the blind leading the blind. We quote the following striking passage, which bears upon more than one system of Hindu philosophy: "In the furthest distance of the chamber sate an old dim-eyed man, poring with a microscope over the torso of a statue, which had neither base, nor feet, nor head; but on its breast was carved Nature. To this he continually applied his glass, and seemed enraptured with the various inequalities which it rendered visible on the seemingly polished surface of the marble. Yet evermore was this delight and triumph followed by expressions of hatred, and vehement railing against a being, who yet, he asured us, had no existence. This mystery suddenly recalled to me what I had read in the holiest recess of the temple of superstition. The old man spoke in divers tongues, and contiuued to utter other and most strange mysteries. Among the rest he talked much and vehemently concerning an infinite series of causes and effects, which he explained to be—a string of blind men, the last of whom caught hold of the skirt of the one before him, he of the next, and so on till they were all out of sight; and that they all walked infallibly straight, without making one false step, though all were alike blind. Methought I borrowed courage from surprise, and asked him,—Who then is at the head to guide them? He looked at me with ineffable contempt, not unmixed with an angry suspicion, and then replied, no one—the string of blind men goes on for ever without any beginning: for *although one blind man cannot move without stumbling, yet infinite blindness supplies the want of sight.*" *

How true is the remark of the wise Solomon, who says: "When I applied my heart to know wisdom, and to see the business that is done upon the earth: then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man

* Coleridge's Lay Sermons, p. p. 149, 150, quoted by Dr. Fitz. Edward Hall, in his translation of a Hindu work called "A Rational Refutation of the Hindu Philosophical systems, by Nehemiah Nilakantha Sastri Gore."

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labour to seek it out, yet he shall not find it; yea further, though a wise man think to know it, yet shall he not be able to find it." It is one of the greatest marks of wisdom for a man to know and confess his ignorance. Bishop Butler, one thoroughly competent to give us a lesson on this subject, very justly remarks: "Since the constitution of Nature, and the methods and designs of Providence in the government of the world, are above our comprehension, we should acquiesce in and rest satisfied with, our ignorance, turn our thoughts from that which is above and beyond us, and apply ourselves to that which is level to our capacities, and which is our real business and concern." Moreover he says: "It is evident that there is another mark set up for us to aim at, another end appointed for us to direct our lives to; an end which the most knowing may fail of, and the most ignorant arrive at."* And then he quotes the following passages from Scripture, "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the works of this law." "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name."†

Karma: Action.

VI. The Jains believe *Karma*, Action, or rather work, to be eternal. A similar notion is generally held by all Hindus. Man is said to be governed by the influence of the three *gunas*, properties, dispositions, or qualities, inherent in his nature. Actions are prompted by the three *gunas*; and all actions good or bad tend to impose the necessity of births on the soul. Fatalism underlies the whole system. To consider good works, as well as evil works, to be the cause of the bondage of the soul, is opposed to reason and common sense. Virtue and vice are acknowledged from the stand-point of practical existence; but in this system they come to be nothing. The common man who can discriminate between virtue and vice, may follow the one and dread the other; but the "wise man," "the deified man," is supposed to spurn and reject both. In fact *action* of whatever kind in itself is considered to be evil, and birth the consequence of it, to be an essential evil. It is a fault to speak, think, or do any thing. Can this be a true view of human nature?

Asceticism.

Asceticism, which this system inculcates, is calculated to foster *pride*. In fact it sacrifices all the rest of human nature on the altar of this single passion. Independence is sought through suppression of desire, not with a view of pleasing the

* Bishop Butler's Sermon on the Ignorance of man. † Deut. xxix 29. Rev. xv. 3.

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Deity, but of being his *equal.* This demands a series of continued sacrifices, and the essence of virtue is made to consist solely in the suppression of the desires and affections. But this is based upon a wrong principle. Virtue consists in conformity to a rule, and this certainly requires self-denial. But pain is not to be identified with virtue, nor physical misery made the necessary condition of moral happiness. Well may Bishop Butler then say: "Those who aimed at the destruction of the passions upon the foot of philosophy, appear to have had better success in eradicating the affections of tenderness and compassion, than they had with the passions of envy, pride, and resentment."

Dharma : Virtue.

VII. "*Dharma,* (virtue, duty, justice, righteousness, rectitude, religion) is said to be the quality of the individual self which arises from action, and leads to happiness and final beatitude. It also means Law, and has for its object *Dharma,* things to be done, and *Adharma,* things to be avoided."* This *Dharma,* is said by the Jains to be eternal. *Dharma* as well as *Veda,* if they are true Virtue and Law, are attributes or perfections of the Divine Being, and as such are eternal; and even if they simply express *the Will of God,* and convey his wishes, his plans, and his commands to his creatures, they are, like their Author, eternal. "Virtue is not a creation of the Divine Will, but has had everlasting residence in the nature of the Godhead."† If there is a God who is the Creator and moral Governor of the universe, man as his creature, constituted a moral agent, and responsible for his actions, is subject to his Laws, by which Laws his conduct is to be regulated. God's Law to man is in part internal, and is called the law of conscience; and it is in part external, and then it is called the law of Revelation; and "nothing is virtuous but what is done by responsible beings under a sense of duty or obligation."† The first duty of man is to love God supremely, and his second duty is to love his fellow creatures, as he loves himself. This love must be sincere and energetic, finding its completion in the hearty performance of the duties of religion, and in doing to others as we would have them do to us.

Man is a religious being and wants an object of worship, and by worshipping becomes assimilated to the character of the object he worships. Man is a sinner, and the necessities of his nature cry out for relief. He wants health, restoration, peace. Internal conviction can only raise the cry declaring the want, but external Revelation alone responds to it. *Know thyself* is the highest problem of Philosophy; and

* Max Muller's Sanskrit Literature, page 101. † Chalmers.

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Repent ye is the first lesson of Revelation; and the second is, *Believe and be saved*. *Bhakti* Faith, has for its object truth; and that truth leads to *Mukti*, Salvation; and all depends on *Arul*, Grace.

From the result of our investigation on the various points of Jainism, it is evident that it is opposed to reason, science, and experience, and that it does not meet the wants of man. "Those who cling to the wisdom of the past, suppose they love wisdom, but in fact love only the past, and love the past only because they hate the living present," is a shrewd remark of an able living writer. Of the Jaina system it must be said that it is practically "without God in the world;" for God is represented as neither creating, nor preserving, nor saving. The world is eternal, and independent of God. Souls are eternal, and depend upon themselves. The language of Robert Hall is therefore quite applicable to the abettors of such and similar systems. He exclaims, "Eternal God, on what are thine enemies intent! What are those enterprises of guilt and horror, that, for the safety of their performers, require to be enveloped in a darkness which the eye of heaven must not pierce! Miserable men! Proud of being the offspring of chance; in love with universal disorder, whose happiness is involved in the belief of there being no witness to their designs, and who are at ease only because they suppose themselves inhabitants of a forsaken and a fatherless world!" *

The injunction *not to kill*, and the prohibition of animal food, were traps laid by the Buddhists and Jains, to catch the Brahminic or orthodox Hindus, and thereby to kill and devour the ancient and world-wide doctrine of sacrifices. In this respect these philosophers are somewhat similar to their brethren who came under the severe censure of Him who denounced all clap-trap teachers as "blind guides, who strain out a gnat, and swallow a camel." (Matt. xxiii. 24.)

Religion.

It cannot be denied that a religion which does not teach the truth of the existence of a personal God, who is the Creator and Father of all; which does not inculcate the facts of the individuality, unity, and brotherhood of man; and which does not clearly show the nature and the remedy of sin, is no religion at all.

The Athenians of old are said to have enquired of their god Apollo what religion they should profess and hold? The oracle answered, "That of their forefathers." They again demanded, since the Religions of their

* Modern Infidelity considered.

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ancestors were various, which of them they should choose ? The oracle replied, "The best." This has been decided for us by the unerring oracle of the living God, which says, "Yea, and why even of yourselves judge ye not what is right." "Prove all things ; hold fast that which is good."

H. B.

MADRAS :
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